The Divine

Sunder Gutka

(with Bani in Gurmukhi and English Transliteration and Translation)

By

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INTRODUCTION

Sunder Gutka is a collection of Banis or hymns that form the core of a complete Sikh Daily Prayer. These sacred hymns contain a power to transform our lives completely by bringing an unmatched spiritual elevation in even the most ordinary of minds. Gurbani or the Divine Word contains the instructions and Divine guidance delivered directly by God through the Gurus and other pious saintly beings. They show the righteous path of life and provide direction to the wandering souls in quest of finding the real meaning of life. These hymns deliver a message which is of eternal relevance irrespective of the caste, creed, religion, age or location of a person. The magnificence of the Sikh scripture lies in the fact that it contains bani not only of the Sikh Gurus but also of realised saints, such as Kabir, Farid, Ravidaas, Naamdev, Trilochan, Surdas, Parmanand, Ramanand, Pipa, Sadhnaa, Sain, Jaidev, Dhannaa, Bhikhan and Beni, whose messages were for the entire humanity and not restricted to the people of their own community or religion.

Sunder Gutka, the complete daily prayer of the Sikhs, is itself a complete encyclopaedia of true knowledge with a capacity to teach us the correct way of living and the essence of Sikhism. Unfortunately, the younger generation that is unaware of the Gurmukhi script, the original language in which the Gurbani has been recorded, finds this pool of knowledge inaccessible. For them and all others who are better versed in English, a humble effort has been made to bring to them this elegant masterpiece from our Gurus in the form of a transliteration and translation in English. The Transliteration of Bani in English is given under every line of Bani in Gurmukhi on the left hand side page with its meaning correspondingly on the right hand side page making it very convenient for the reader to recite the bani and understand its meanings simultaneously. For the Gurbani to sink into our souls and for us to be able to imbibe its teachings into practical life it is very essential to be able to understand and comprehend its meanings. This steek is a humble effort to help achieve this purpose. So the reader is requested to lay equal emphasis on deciphering the meanings as on reciting the bani.

Every effort has been made to make the pronunciations very simple and crystal clear and avoid any possible mistake. Despite that a humble request is made to pardon us for any unknown errors that might have crept in and we would be indebted to those kind knowledgeable souls who bring them to our notice. Please refer the 'Key to Pronunciation' before reading the English Transliteration of Bani.

About Sunder Gutka: Sunder Gutka is a collection of very important hymns the recitation of which is considered to be a complete Daily Prayer for every Sikh. It consists of the following Banis :

Japji Sahib: Its a composition of Guru Nanak, comprising of the Mool Mantra as the beginning followed by 38 pauris (hymns) and a salok to conclude, serving as a prologue to Sri Guru Granth Sahib. Japji Sahib is the Divine message of Guru Nanak for the entire humanity.

Jaap Sahib: A composition of Guru Gobind Singh consisting of 199 verses describing very artistically the uncomparable attributes of God. This is one of the five banis that a sikh must recite everyday and is also recited while preparing Amrit for initiating a Sikh into Khalsa. The bani has words from the Persian, Arabic, Urdu and Brij Bhasha. Its a classical composition whose poetic excellence remains unmatched. The entire hymn is divided into different chhands (where each chhand has bani composed to different musical metres).

Tva Prasaad Savaiyae. Pa. 10: It is a short hymn of 10 stanzas by Guru Gobind Singh Ji in praise of God. It belongs to the Bani 'Akal Ustat' (a bani in Praise of God) which is a part of the Dasam Granth Sahib Ji.

Chaupaee Sahib : A composition of Guru Gobind Singh Ji taken from Dasam Granth Sahib Ji. This bani is recited every morning and also forms a part of the evening prayer Raihraas Sahib. This prayer offers freedom from fear, worries, anxieties and protection from one's internal and external foes. This Bani comforts one by imparting a feeling of faith in and dependence on the Lord.

Anand Sahib: A bani composed by Guru Amardas, which is considered a pathway to attain true bliss and tranquility of mind. Anand Sahib is recited at all important religious ceremonies of sikhs like marriage, nam-karan etc.

Shabad Hajaare: This refers to a collection of seven hymns, the first by Guru Arjan and the other six by Guru Nanak. The term "Hajaare" (not

mentioned in any of the Sikh Scriptures) probably implies that each of these 'Shacads' has a 'thousand fold merit' when recited.

Shabad Hajaare Pa. 10: A collection of ten hymns from the Dasam Granth by Guru Gobind Singh Ji.

Tva Prasaad Savaeeyae (Deenan Ki) : A Collection of ten verses by Guru Gobind Singh Ji from Akaal Ustat.

Tva Prasaad Chaupaee (Pranvo Aad): Forms the beginning of 'Akaal Ustat', a bani composed by Guru Gobind Singh Ji in praise of God offering an unmatched description of God.

Baarah Maahaa Maanjh Maihlaa 5: A bani which presents the condition of the soul, separated from the Divine, suffering in transmigration yearning to reunite with Him.

Raihraas Sahib: It contains Guru Nanak's saloks and shabads (verses and hymns) from Guru Granth Sahib alongwith a Chaupaee, a Savaiya and a Dohra (composed by Guru Gobind Singh Ji), first five stanzas and the last stanza from Anand Sahib.

Ardaas: It is the general sikh prayer seeking the well being of entire humanity, also recited on specific occasions to receive God's blessings before any auspicious event or task.

Sohilaa: A prayer recited before going to sleep.

Sukhmani Sahib: Composed by Guru Arjan Dev Ji and a key to attain eternal happiness in all areas of life. The Bani is divided into 24 Octets (or Ashtpadis) where each octet consists of 8 stanzas. Each stanza consists of 10 lines or 5 couplets. Recitation of Sukhmani Sahib has a soothing effect on the mind and brings tranquility to the soul. The bani is considered the key to happiness in life (as it imparts the knowledge that Lord's Name, when chanted and contemplated upon, is the actual source of all happiness). The Bani also highlights the basic teachings of Sikhism with each Octet bringing to the fore a unique belief of Sikhism.

Aasaa Dee Vaar: It is a collection of 24 stanzas written by Guru Nanak Dev Ji. In its present form it also contains saloks of Guru Nanak Dev Ji, Guru Angad Dev Ji and a few shabads by Guru Ramdas Ji.

Salok Maihlaa 9: Saloks composed by Guru Tegh Bahadur (57 in Number), which stress on the recitation of Naam and contemplating the Divine.

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PRONUNCIATION KEY

Sound	*Representation*	*Sounds like*
ਅ	a	u in cut
ਆ	aa	a in jar
ਇ	i	i in gift
ਈ	ee	ee in meet
ਉ	u	u in urdu
ਊ	oo	oo in fool
ਏ	ae	ay in say
ਐ	ai	a in bat
ਓ	o	o in crow
ਔ	au	o in lot
ਅੰ	n	n in thing
ਆਂ	an	an in plant
ਅਏ	aye	aye in laye (ਲਏ)
ਆਏ	aae	y in my
ਸ	s	s in seal
ਸ਼	sh	s in sugar
ਹ	h	h in hill
ਕ	k	k in kill
ਖ	kh	kh in Khalsa
ਗ	g	g in gold
ਘ	gh	gh in ghost
ਚ	ch	ch in church

ਛ	chh	chh in Chattrapati
ਜ	j	j in jug
ਝ	jh	jh in Jhelum
ਟ	ṭ	t in throat
ਠ	ṭh	th in pathan
ਡ	ḍ	d in lad
ਢ	ḍh	dh in dholak (drum)
ਣ	ṇ	n in praan (life)
ਤ	t	t in Tamil
ਥ	th	th in path
ਦ	d	th in then
ਧ	dh	dh in dhanush (bow)
ਨ	n	n in nut
ਪ	p	p in prayer
ਫ	ph	ph in philosophy
ਬ	b	b in bat
ਭ	bh	bh in Bhagvaan (God)
ਮ	m	m in mat
ਯ	y	y in yacht
ਰ	r	r in rare
ਲ	l	l in love
ਵ	v	v in love
ੜ	ṛ	r in gur (jaggery)

❋ ❋

ਜਪੁ ਜੀ ਸਾਹਿਬ

JAP JI SAHIB

ੴ
Ik-Oankaar

ਸਤਿ ਨਾਮੁ
Sat-Naam

ਕਰਤਾ ਪੁਰਖੁ
Kartaa-Purakh

ਨਿਰਭਉ
Nirbhau

ਨਿਰਵੈਰੁ
Nirvair

ਅਕਾਲ ਮੂਰਤਿ
Akaal-Moorat

ਅਜੂਨੀ
Ajoonee

ਸੈਭੰ
Saibhang

ਗੁਰ ਪ੍ਰਸਾਦਿ॥
Gur-Prasaad.

ਜਪੁ॥
JAP.

God is one and forever existent.

True and permanent is His Name.

The All permeating Creator He is.

Fearless He remains.

Inimical to none.

Free from death is His form.

Neither is He born nor does He die.

Evolved from Himself.

Achievable only by the Grace of True Guru.

Name of the composition that follows.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
Aad sach jugaad sach.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ੧ ॥
Hai bhee sach Nanak hosee bhee sach.1.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥
Sochai soch na hovaee jae sochee lakh vaar.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥
Chupai chup na hovaee jae laae rahaa liv taar.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥
Bhukhiaa bhukh na utree jae bannaa pureeaa bhaar.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
Saihais siaaṇpaa lakh hohae ta ik na chalai naal.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
Kiv sachiaaraa hoeeai kiv kooṛai tuṭai paal.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥
Hukam rajaaee chalaṇaa Nanak likhiaa naal.1.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
Hukmee hovan aakaar hukam na kahiaa jaaee.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
Hukmee hovan jee hukam milai vaḍiaaee.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
Hukmee utam neech hukam likh dukh sukh paaeeaih.

True since the beginning of universe.
True since the start of the ages.

True in the present.
O Nanak! He shall be forever True.1.

Lakhs of efforts to clean the body, cannot clean the mind.

Even contemplating Him in deep trance cannot silence the mind.

Collecting loads of material objects does not pacify the hunger for more of the same.

A thousand applications of wit cannot be one's saviour in the next world.

How does then one become capable of knowing the ultimate Truth & breaking the wall of falsehood?

Only by living in accordance with the Divine Will, O Nanak!
Is the way known since ages.1.

All living forms manifest with His Divine Will which cannot be expressed.

By His Will the beings are created and earn praise at the Divine portal.

Individuals become good or bad, high or low and receive happiness or grief in compliance with His divine Ordinance (according to their karmas).

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ॥
Ikna hukmee bakhsees ik hukmee sadaa bhavaaeeaih.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥
Hukmai andar sabh ko baahar hukam na koae.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥ ੨॥
Nanak hukmai jae bujhai ta haumai kahai na koae.2.

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ॥
Gaavai ko taaṇ hovai kisai taaṇ.

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ॥
Gaavai ko daat jaaṇai neesaaṇ.

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ॥
Gaavai ko guṇ vaḍiaaeeaa chaar.

ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ॥
Gaavai ko vidiaa vikham veechaar.

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ॥
Gaavai ko saaj karae tan khaeh.

ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ॥
Gaavai ko jee lai phir daeh.

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ॥ ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ॥
Gaavai ko jaapai disa͡i door.
Gaavai ko vaekhai haadraa hadoor.

Some receive His grace and are emancipated, while others are caught in the cycle of births & deaths, all through His Will.

All beings are subject to His Will, no one being an exception.

O Nanak! If someone understands His Will, he loses his ego.2.

Only he, who is blessed with the ability, can sing Lord's praises and express His Power.

Some sing His bounties considering them a sign of His benevolence.

Some sing His beautiful qualities and greatness.

Some sing the praise of His intricate knowledge based on their understanding of it.

Some sing that He creates the body & then destroys it.

Some sing that He takes life away from bodies and reinjects it into other bodies.

Some sing that He appears to be far away while others sing that they can feel His presence everywhere.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ॥
Kathnaa kathee na aavai toṭ.

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ॥
Kath kath kathee koṭee koṭ koṭ.

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ॥
Daedaa dae laidae thak paahae.

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ॥
Jugaa jugantar khaahee khaahae.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ॥
Hukmee hukam chalaae raaho.

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ॥ ੩॥
Nanak vigsai vaeparvaaho.3.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ॥
Saachaa Saahib saach naae bhaakhiaa bhaao apaar.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥
Aakhaeh mangaih daeh daeh daat karae daataar.

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ॥
Phaer ki agai rakheeai jit disai darbaar.

ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ॥
Muhau ki bolaṇ boleeai jit suṇ dharae piaar.

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ॥
Ammrit vaelaa sach naao vaḍiaaee veechaar.

None can express His Divine Will.

Though millions have made the effort to do so innumerable times.

The Supreme Benefactor grants endlessly till we are tired of receiving.

We have enjoyed His bounties for aeons.

The cosmos is run by His Divine Will.

O Nanak! The carefree God remains effulgent with joy.3.

The Lord is True (Eternal), True is His Law (that runs this world) and His language is full of extreme love and devotion.

We ask of Him for everything and He grants us unlimited bounties.

What then should we present before Him to get a glimpse of His Divine Portal?

What words may we speak to be worthy of His love?

In the ambrosial morning chant His True Name and contemplate His Divine virtues.

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
Karmee aavai kapṛaa nadree mokh duaar.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥ ੪ ॥
Nanak aevai jaaṇeeai sabh aapae sachiaar.4.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥
Thaapiaa na jaae keetaa na hoae.

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥
Aapae aap niranjan soae.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥
Jin saeviaa tin paayaa maan.

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
Nanak gaaveeai guṇee nidhaan.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥
Gaaveeai suṇeeai man rakheeai bhaao.

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥
Dukh parhar sukh ghar lai jaae.

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥
Gurmukh naadang Gurmukh vaedang Gurmukh rahiaa samaaee.

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
Gur Eesar Gur Gorakh Barmaa Gur Paarbatee maaee.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
Jae hau jaaṇaa aakhaa naahee kaihṇaa kathan na jaaee.

Birth in human form is obtained as a result of past good deeds and liberation is attained only through His Grace.

O Nanak! Thus it is realised that the all powerful Lord is immanent, present in everything.4.

God can neither be established nor created.

He is self manifest, self effulgent & immune from illusion of Maya.

Those who serve Him earn respect and reverence.

O Nanak! Let us also praise the great God who is a treasury of virtues.

Let us sing and hear His praise & nourish love for Him in our mind.

All pain and suffering would then vanish and you shall gleam with joy.

It is through Guru's word that you hear the celestial music and gain knowledge of the Vedas as it is established that God permeates entire cosmos.

Guru is Shiva, Vishnu, Brahma and Guru is Parbati, Lakshmi and Saraswati.

Even if I were to become aware of His qualities I would lack the ability to express them.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥
Guraa ik daeh bujhaaee.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥ ੫॥
Sabhnaa jeeaa kaa ik daataa so mai visar na jaaee.5.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ॥
Teerath naavaa jae tis bhaavaa viṇ bhaaṇae kae naae karee.

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ॥
Jaetee siraṭh upaaee vaekhaa viṇ karmaa kae milai laee.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥
Mat vich ratan javaahar maaṇik jae ik Gur kee sikh suṇee.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥ ੬॥
Guraa ik daeh bujhaaee.
Sabhnaa jeeaa kaa ik daataa so mai visar na jaaee.6.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ॥
Jae jug chaarae aarjaa hor dasooṇee hoae.

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ॥
Navaa khanḍaa vich jaaṇeeai naal chalai sabh koae.

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ॥
Changaa naao rakhaae kai jas keerat jag lae.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ॥
Jae tis nadar na aavaee ta vaat na puchhai kae.

O Guru! Grant me this wisdom,

So that I never forget the One Supreme Benefactor of all beings.5.

Bathing at Holy places is only fruitful if it pleases Him, else, such bathing goes in vain.

The entire creation that I see created does not get anything without His Grace.

If one were to adhere to the Guru's word and teachings, all jewels, gems and rubies could be discovered in one's own mind.

O Lord! Grant me the wisdom to not forget the One Supreme Benefactor of all beings.6.

If one was to live for four aeons, or even ten times longer;

If one was to be known across all nine continents and everyone was to follow him;

If one was to earn a good name, great reputation and fame;

Without His Grace all such accomplishments would be futile and worthless and none will care for him.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ॥
Keeṭaa andar keeṭ kar dosee dos dharae.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ॥
Nanak nirguṇ guṇ karae guṇvantiaa guṇ dae.

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ॥ ੭॥
Taehaa koae na sujhaee jae tis guṇ koae karae.7.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ॥
Suṇiai sidh peer sur naath.

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ॥
Suṇiai dhart dhaval aakaas.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ॥
Suṇiai deep loa paataal.

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ॥
Suṇiai pohae na sakai kaal.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
Nanak bhagtaa sadaa vigaas.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥ ੮॥
Suṇiai dookh paap ka naas.8.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ॥
Suṇiai Eesar Barmaa Ind.

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ॥
Suṇiai mukh saalaahaṇ mand.

He is then considered a vermin among the worms and impeached with accusations.

O Nanak! The Lord blesses the meritless with virtues and even the virtuous are further blessed with good qualities by Him.

I cannot think of anyone above Him who can grant a meritless with such virtues.7.

By hearing His Name, man attains the status of austeres, saints, angels and deities.

By hearing His Name, one gains awareness as to who supports earth and the sky.

By hearing His Name, one knows of the secrets of the continents, worlds and the nether worlds.

By hearing His Name, even death cannot frighten one.

O Nanak! The saintly men remain in eternal bliss.

By hearing His Name, the sins are washed and the state of sorrow ends.8.

By hearing, ordinary mortals attain the status of Shiva, Brahma and Indra.

By hearing even sinners start singing praises of God.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ॥
Suṇiai jog jugat tan bhaed.

ਸੁਣਿਐ ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਵੇਦ॥
Suṇiai saast simmrit Vaed.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
Nanak bhagtaa sadaa vigaas.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥ ੯॥
Suṇiai dookh paap kaa naas.9.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ॥
Suṇiai sat santokh giaan.

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ॥
Suṇiai aṭh-saṭh kaa isnaan.

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ॥
Suṇiai paṛ paṛ paavaeh maan.

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥
Suṇiai laagai saihaij dhiaan.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
Nanak bhagtaa sadaa vigaas.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥ ੧੦॥
Suṇiai dookh paap kaa naas.10.

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ॥
Suṇiai saraa guṇaa kae gaah.

By hearing, are revealed the secrets of His realisation and of the inner body.

By hearing one acquires intricate knowledge of Vedas, Shastras, Simrities and all such scriptures.

O Nanak! The saints remain ever in bliss.

Hearing of Name is the medicine that eliminates sorrows and frees one of sins.9.

By hearing is revealed the Truth, knowledge attained & contentment achieved.

The virtue of hearing equates the virtues acquired by bathing at sixty eight pilgrimages.

By hearing, man attains the respect and reverence enjoyed by the learned.

By hearing, one enters a state of equipoise, with his mind attuned to God.

O Nanak! The saints remain ever blissful.

Hearing alienates all pain and destroys the sins.10.

By hearing, one delves deep into the ocean of virtues.

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ॥
Suṇiai saekh peer paatsaah.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ॥
Suṇiai andhae paavaeh raah.

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ॥
Suṇiai haath hovai asgaah.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥
Nanak bhagtaa sadaa vigaas.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥ ੧੧॥
Suṇiai dookh paap kaa naas.11.

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥
Mannae kee gat kahee na jaae.
Jae ko kahai pichhai pachhtaae.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ॥
Kaagad kalam na likhaṇhaar.
Mannae kaa baih karan veechaar.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥
Aisaa Naam Niranjan hoae.

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥ ੧੨॥
Jae ko mann jaaṇai man koae.12.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥
Mannai surt hovai man budh.

By hearing one attains the status of a scholar, a saint or a king.

Hearing enables the ignorant to find the right path.

By hearing are revealed the secrets of unfathomable life ocean.

O Nanak! The saintly are in a state of uninterrupted bliss.

Hearing withers the sins and ends all pain.11.

The state of a believer who acts on and follows the Word of God or Divine Will, cannot be described. One who tries, repents later.

Neither is there the paper and pen, nor the writer with whom we can sit and write the state of a believer.

His Name is immaculate and insulated from the effects of Maya (mammon).

But this can be understood only if one delves deep into one's own self.12.

By believing, wisdom and knowledge are gained, and mind is attuned to a higher consciousness.

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥
Mannai sagal bhavaṇ kee sudh.

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ॥
Mannai muhae choṭaa naa khaae.

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ॥
Mannai jam kai saath na jaae.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥ ੧੩॥
Aisaa Naam Niranjan hoae.
Jae ko mann jaaṇai man koae.13.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ॥
Mannai maarag ṭhaak na paae.

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ॥
Mannai pat sio pargaṭ jaae.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ॥
Mannai mag na chalai panth.

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ॥
Mannai dharam saetee sanbandh.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥ ੧੪॥
Aisaa Naam Niranjan hoae.
Jae ko mann jaaṇai man koae.14.

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ॥
Mannai paavaeh mokh duaar.

By believing, secrets of entire cosmos are revealed.

The believer remains unhurt by the worldly blows on his face.

He evades the clutches of Yama (God of Death) as he is free from cycle of births and deaths.

The Name of God is unblemished and unaffected by Maya, but only a rare one understands this, who imbibes God's Name into his mind.13.

The believer (of Naam) is not stuck by obstacles of vices on his path.

He earns respect & reverence before departing for the next world.

He does not tread different paths of world defined religions.

Because he is directly attached to true religion through his unconditional acceptance of Divine Will.

Such a Name of God is untainted, but only a true believer, who has established Him in his mind, can understand this.14.

The believer finds the door to emancipation.

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥
Mannai parvaarai saadhaar.

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥
Mannai tarai taarae Gur sikh.

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥
Mannai Nanak bhavaih na bhikh.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੫ ॥
Aisaa Naam Niranjan hoae.
Jae ko mann jaaṇai man koae.15.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥
Panch parvaaṇ panch pardhaan.

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
Panchae paavaeh dargaih maan.

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥
Panchae sohaih dar raajaan.

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
Panchaa kaa Gur aek dhiaan.

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥
Jae ko kahai karai veechaar.

ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥
Kartae kai karṇai naahee sumaar.

He also liberates his family along with himself.

The believer himself crosses the worldly ocean and helps others by converting them into Guru's Sikhs.

O Nanak! Such a believer never needs to ask anyone for anything (since his needs are fulfilled by God).

The Name of God is pure, but only they can realise it, who are ever absorbed in the color of Naam.15.

Saints who hear His Name and believe in it make their life successful and show others the way.

They are accepted and honoured at the Divine Court.

They are revered in courts of Kings.

Their object of concentration is that one Guru.

One may try to describe or contemplate the creation of God.

But creation of the Creator cannot be estimated or demystified.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
Dhaul dharam dayaa kaa poot.
Santokh thaap rakhiaa jin soot.

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥
Jae ko bujhai hovai sachiaar.

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
Dhavlai upar kaetaa bhaar.

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
Dhartee hor parai hor hor.
Tis tae bhaar talai kavaṇ jor.

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥
Jee jaat rangaa kae naav.
Sabhnaa likhiaa vuṛee kalaam.

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
Aeho laekhaa likh jaaṇai koae.
Laekhaa likhiaa kaetaa hoae.

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥
Kaetaa taaṇ suaalioh roop.

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥
Kaetee daat jaaṇai kauṇ koot.

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥
Keetaa pasaao aeko kavaao.

The bull that supports the earth is (not the mythical bull) but a law of nature which holds it (earth) steady through continence and compassion.

If someone can comprehend this, he has become aware of the truth of His creation.

If the world is really supported by a bull, just imagine how much weight the bull carries.

As there are worlds beyond our own, who is it who ultimately supports the bull carrying the entire weight?

There exist beings of different colours and species whose names have been written by the Lord with a single stroke of His pen.

If someone else was to maintain their account, how magnanimous it would be?

How mighty that Lord is? How beautiful is His form?

How benevolent He is? None can ever estimate.

The entire Creation came into being with His single command.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
Tis tae hoae lakh dareeaao.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
Kudrat kavaṇ kahaa veechaar.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Vaariaa na jaavaa aek vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
Jo tudh bhaavai saaee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੬ ॥
Too sadaa salaamat Nirankaar.16.

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥
Asankh jap asankh bhaao.

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥
Asankh poojaa asankh tap-taao.

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥
Asankh granth mukh vaed paaṭh.

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥
Asankh jog man rahaih udaas.

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥
Asankh bhagat guṇ giaan veechaar.

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥
Asankh satee asankh daataar.

And with it began flowing lakhs of rivers (of life).

It's beyond my ability to contemplate the greatness of nature.

I am not even the worth that I sacrifice myself in gratitude, even once.

Whatever pleases you my Lord is a virtuous task.

You are the forever existent indestructible God.16.

There are countless beings who chant His Name or are absorbed in devotion.

Innumerable are those who worship Him or try to please Him through austerities.

Countless are those who recite scriptures such as Vedas orally.

Countless are recluses who live a life of detachment.

Countless are devotees contemplating His qualities and refining their knowledge of Him.

Countless are the seekers of truth and countless are benefactors of the poor.

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ॥
Asankh soor muh bhakh saar.

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ॥
Asankh mon liv laae taar.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥
Kudrat kavaṇ kahaa veechaar.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥
Vaariaa na jaavaa aek vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥
Jo tudh bhaavai saaee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥ ੧੭॥
Too sadaa salaamat Nirankaar.17.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ॥
Asankh moorakh andh ghor.

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ॥
Asankh chor haraamkhor.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ॥
Asankh amar kar jaahae jor.

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ॥
Asankh gal-vaḍh hatiaa kamaahae.

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ॥
Asankh paapee paap kar jaahae.

Countless are brave men who can bear the brunts of weapons on their face.

Countless remain silent, absorbed in meditation in a state of deep trance.

I am not capable enough to contemplate the creation of the Creator.

I am insignificant enough to sacrifice myself even once over that Lord.

Whatever pleases you my Lord is a commendable job.

Since you are the forever existent God.17.

There are countless who wander in complete darkness of ignorance.

Countless are thieves who thrive on objects not their own.

Countless pass away while trying to dominate others by brute force.

There are countless who carry the burden of killing after cutting the throats of fellow beings.

Countless sinners commit sins and pass away.

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ॥
Asankh kooṛiaar kooṛae phiraahae.

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ॥
Asankh malaechh mal bhakh khaahae.

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ॥
Asankh nindak sir karaih bhaar.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ॥
Nanak neech kahai veechaar.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥
Vaariaa na jaavaa aek vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥
Jo tudh bhaavai saaee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥ ੧੮॥
Too sadaa salaamat Nirankaar.18.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ॥
Asankh naav asankh thaav.

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ॥
Aggam aggam asankh lo.

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ॥
Asankh kahaih sir bhaar hoae.

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ॥
Akhree naam akhree saalaah.

There are countless liars who deceive the world.

Countless people, with their wits maligned, survive on dirt.

Countless slanderers carry the weight of the sin of abusing others on their head.

O Nanak! An insignificant person like me can only present this humble view.

That I cannot even once sacrifice myself unto You, since I am not worthy of it.

Whatever pleases the Lord is acceptable to me.

The formless God is ever existent.18.

Countless are His names and countless are His abodes.

Even beyond our reach in the remotest of corners of universe, He has created innumerable domains.

Even using the term countless to make an estimate of His creation is a sin, or a burden on one's head.

But even then, only by using words can we chant His Name or sing His praises.

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
Akhree giaan geet guṇ gaah.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥
Akhree likhaṇ bolaṇ baaṇ.

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
Akhraa sir sanjog vakhaaṇ.

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥
Jin aeh likhae tis sir naahae.

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
Jiv phurmaae tiv tiv paahae.

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
Jaetaa keetaa taetaa naao.

ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥
Viṇ naavai naahee ko thaao.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
Kudrat kavaṇ kahaa veechaar.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Vaariaa na jaavaa aek vaar.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
Jo tudh bhaavai saaee bhalee kaar.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੯ ॥
Too sadaa salaamat Nirankaar.19.

Only through words can we describe His knowledge, sing His songs or discuss His qualities.

Through words we write or speak any language.

Through words alone He writes the destinies of men.

The one who writes them, the Lord, there is nothing above Him that decides His fate.

As He dictates, so do we reap.

The entire world is a reflection of the True Name of the Creator.

There does not exist a place untouched by the effulgence of His Name.

I am ignorant enough to contemplate the Creator's creation.

I am hardly worthy of sacrificing myself unto You even once.

Whatever pleases You is a virtuous task.

You are the immanent, indestructible Lord.19.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ॥
Bhareeai hath pair tan daeh.

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ॥
Paaṇee dhotai utras khaeh.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ॥
Moot paleetee kapaṛ hoae.

ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥
Dae saabooṇ laeeai oh dhoae.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥
Bhareeai mat paapaa kai sang.

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥
Oh dhopai naavai kai rang.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ॥
Punnee paapee aakhaṇ naahae.

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ॥
Kar kar karṇaa likh lai jaah.

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ॥
Aapae beej aapae hee khaah.

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ॥ ੨੦॥
Nanak hukmee aavoh jaah. 20.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ॥
Teerath tap dayaa dat daan.

If the hands, feet or the body is soiled,

It can be cleaned by washing with water.

Even if the clothes get spoiled by urine,

They can be washed with soap.

But if the mind is defiled with filth of sins,

It can only be washed by colouring it in Lord's True Name.

Virtuous and sinner, is not just a play of words.

One actually takes with him an account of his deeds.

As one sows, so does he reap.

O Nanak! Men arrive into, and depart this world, as per the Divine Will.20.

Pilgrimages, austerities and charity done out of compassion,

ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
Jae ko paavai til kaa maan.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
Suṇiaa manniaa man keetaa bhaao.

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
Antargat teerath mal naao.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥
Sabh guṇ taerae mai naahee koae.

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
Viṇ guṇ keetae bhagat na hoae.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥
Suast aath baaṇee barmaao.

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
Sat suhaaṇ sadaa man chaao.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥
Kavaṇ su vaelaa vakht kavaṇ kavaṇ thit kavaṇ vaar.

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
Kavaṇ si rutee maah kavaṇ jit hoaa aakaar.

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
Vael na paaeeaa panḍateē jae hovai laekh puraaṇ.

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
Vakht na paayo kaadeeaa jae likhan laekh kuraaṇ.

Earn us only miniscule of Honour.

By hearing, believing and inculcating love for the Name of God in one's mind,

The Holy place is created within, where one can wash away his sins.

For all my virtues, I have been blessed by You,

Without which devotion to You is not possible.

I salute God Who is the Brahma, even the Word Himself,

For He is beautiful, immanent and ever full of bliss.

What was the time, the moment, the date or the day?

And which was the season and month, when the world came into existence?

If the Hindu priests had known it they would have written a scripture (Puraan) on it.

If the Muslim priests had known the time of origin of this universe, they would have mentioned it in their holy book 'Quraan'.

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ॥
Thit vaar naa jogee jaaṇai rut maah naa koee.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥
Jaa Kartaa sirṭhee kau saajae aapae jaaṇai soee.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ॥
Kiv kar aakhaa kiv saalaahee kio varnee kiv jaaṇaa.

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ॥
Nanak aakhaṇ sabh ko aakhai ik doo ik siaaṇaa.

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ॥
Vaḍaa Saahib vaḍee naaee keetaa jaa kaa hovai.

ਨਾਨਕ ਜੇ ਕੋ ਆਪੌ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ॥ ੨੧॥
Nanak jae ko aapau jaaṇai agai gayaa na sohai.21.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ॥
Paataalaa paataal lakh aagaasaa aagaas.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ॥
Oṛak oṛak bhaal thakae Vaed kaihain ik vaat.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ॥
Saihais aṭhaarah kaihain kataebaa asloo ik dhaat.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ॥
Laekhaa hoae ta likheeai laekhai hoae viṇaas.

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ॥ ੨੨॥
Nanak vaḍaa aakheeai aapae jaaṇai aap.22.

Nobody, not even the pious or austeres, know the date, day, season or month this world was created on.

The Creator Who has created this Universe, knows only Himself.

How do I express His praises, mention His greatness or even know Him?

O Nanak! Everyone, considering himself wiser and smarter than others, tries to express His greatness.

Magnanimous is the great Lord and everything happens as He Wills.

O Nanak! If someone is egoistic enough to assume that he can fully comprehend God, he will not be respected in His Court.21.

There are lakhs of firmaments and nether regions,

Whose ends have been fruitlessly searched for (according to, the Vedas).

The Holy books of Muslims and Christians affirm that there are eighteen thousand worlds, and each originates from the Lord.

The ones who have tried to account for them have only perished in the process.

O Nanak! The great God only Himself knows His Self.22.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ॥
Saalaahee saalaahae aetee surt na paaeeaa.

ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ॥
Nadeeaa atai vaah pavaih samund na jaaṇeeaih.

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ॥
ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ॥ ੨੩॥
Samund saah sultaan girhaa saetee maal dhan.
Keeṛee tul na hovanee jae tis manoh na veesaraih.23.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ॥
Ant na siphtee kaihaṇ na ant.

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ॥
Ant na karṇai daeṇ na ant.

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ॥
Ant na vaekhaṇ suṇaṇ na ant.

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ॥
Ant na jaapai kiaa man mant.

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ॥
Ant na jaapai keetaa aakaar.

ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ॥
Ant na jaapai paaraavaar.

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ॥
Ant kaaraṇ kaetae bil-laahae.
Taa kae ant na paae jaahae.

Even by singing Lord's praises, an estimate of His magnanimity cannot be made.

Rivers and streams, even after merging into oceans, cannot gauge its expanse.

Even if some King of the oceans has mountains of wealth, he is tinier in stature than an ant who is immersed in the colour of Naam.23.

Limitless are His virtues and limitless are those who sing His praises.

No estimate can be made of His creation and acts of benevolence.

Even by observing or hearing, one cannot estimate the magnitude of His virtues.

Even the thoughts in His mind cannot be deciphered.

Neither can it be known how the Universe was created.

Nor can its limits be gauged.

Many people are trying profusely to find the limits of His creation, but have only ended up crying since they have been unsuccessful.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ॥
Aeh ant na jaaṇai koae.

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ॥
Bauhtaa kaheeai bauhtaa hoae.

ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ॥ ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ॥
Vaḍaa saahib oochaa thaao. Oochae upar oochaa naao.

ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ॥ ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ॥
Aevaḍ oochaa hovai koae. Tis oochae kau jaaṇai soae.

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ॥
Jaevaḍ aap jaaṇai aap aap.

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ॥ ੨੪॥
Nanak nadree karmee daat. 24.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ॥
Bauhtaa karam likhiaa naa jaae.

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ॥
Vaḍaa daataa til na tamaae.

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ॥
Kaetae mangaih jodh apaar.

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ॥
Kaetiaa gaṇat nahee veechaar.

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ॥
Kaetae khap tuṭaih vaekaar.

The truth is that no one knows or could ever know the vastness of His creation.

The more effort we expend at estimating, the greater His Creation seems to become.

Great is the Lord, High is His abode but greatest is His Name.

Only if someone was to become as powerful or as great as Him, would he able to know or comprehend Him or His creation.

But since no one is, only He Himself is aware of the mysteries of His Creation.

O Nanak! Whatever we obtain is the result of His benevolence.24.

So great is His benevolence that it is impossible to keep an account.

The Selfless God however keeps not even a miniscule grain for Himself.

Even the bravest of warriors beg for strength at His door.

We cannot count how many ask for His bounties.

Many have received them but wasted them by indulging in sinful acts.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ॥
Kaetae lai lai mukar paahae.

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ॥
Kaetae moorakh khaahee khaahae.

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ॥
Kaetiaa dookh bhookh sad maar.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ॥
Aeh bhai daat taeree daataar.

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ॥
Band khalaasee bhaaṇai hoae.

ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ॥
Hor aakh na sakai koae.

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ॥
Jae ko khaaik aakhaṇ paae.

ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ॥
Oh jaaṇai jaeteeaa muh khaae.

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ॥
Aapae jaaṇai aapae dae. Aakhaeh sae bhai kae-ee kae.

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ॥
Jis no bakhsae sipht saalaah.

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ॥ ੨੫॥
Nanak paatsaahee paatsaah.25.

Many others have been thankless for what they have been granted or blessed with.

Others are busy enjoying what He has given, but never care to remember Him for His Grace.

Many are cursed with the grief and hunger.

But even this should be taken as His blessing.

Liberation from maya (mammon) is achieved only if He Wills.

None other can interfere to influence this scheme of things.

If some ignorant person tries to make a suggestion,

Only he would know that he has to suffer more as a consequence.

Some knowledgeable souls, however, realise that God Himself is the bestower and He knows our needs.

The one whom He blesses to Chant His Name;

O Nanak! He becomes the greatest of kings.25.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ॥
Amul guṇ amul vaapaar.

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ॥
Amul vaapaareeae amul bhaṇḍaar.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ॥
Amul aavaeh amul lai jaahae.

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ॥
Amul bhaae amulaa samaahae.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ॥
Amul dharam amul deebaaṇ.

ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ॥
Amul tul amul parvaaṇ.

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ॥
Amul bakhsees amul neesaaṇ.

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ॥
Amul karam amul phurmaaṇ.

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ॥
Amulo amul aakhiaa na jaae.

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ॥
Aakh aakh rahae liv laae.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ॥
Aakhaeh Vaed paaṭh Puraaṇ.
Aakhaeh parae karaeh vakhiaaṇ.

Priceless are His qualities, priceless the trade (of True Name).

Priceless are the traders who carry on such trade and priceless are His limitless stocks of Divine Qualities.

Priceless are those who arrive and depart after owning such a stock.

Priceless are the ones absorbed in His love and devotion, and those completely entrenched in the colour of His Name.

Flawless are His laws and the court where He administers them.

Accurate are His weights and measures.

Priceless are His bounties and the signs of His blessings.

Priceless are His benevolences and ordinances.

The Great Lord is beyond all measures.

Those who have tried to express His expanse, have only ended being absorbed up in devotion.

The Vedas and Purans have tried to estimate Him, and the learned have attempted to describe Him through power of their

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ॥
Aakhaeh barmae aakhaeh ind. Aakhaeh Gopee tai Govind.

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ॥ ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ॥
Aakhaeh Eesar aakhaeh sidh.
Aakhaeh kaetae keetae budh.

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ॥
Aakhaeh daanav aakhaeh daev.
Aakhaeh sur nar mun jan saev.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ॥ ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ॥
Kaetae aakhaeh aakhaṇ paahae.
Kaetae kaih kaih uṯh uṯh jaahae.

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ॥
Aetae keetae hor karaeh.
Taa aakh na sakaih kaee kae.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ॥
Jaevaḏ bhaavai taevaḏ hoae.

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ॥
Nanak jaaṇai Saachaa soae.

ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ॥ ੨੬॥
Jae ko aakhai bol vigaaṛ.
Taa likheeai sir gaavaaraa gaavaar.26.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ॥
So dar kaehaa so ghar kaehaa jit baih sarb samaalae.

Brahma, Indra, Krishna and his followers have all tried to describe Him.

Shiva and Siddhas (yogis with occult powers), and the Buddhas of the world, have all tried to estimate Him.

The demons, saints, demigods, seers and those who serve Him, all try to express His limits.

Numerous beings have tried, others are in the process, while many have departed in the process, but none has achieved success in expressing His expanse.

If God creates as many more beings as there are, even all of them combined cannot gauge His ends.

God becomes as magnanimous as it pleases Him.

O Nanak! He Himself knows of His magnanimity.

If someone else were to explain the boundaries of His grandeur, he would be blemished as a fool of the first order.26.

Which is the abode where You are seated and control the entire world from?

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ॥
ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ॥
Vaajae naad anaek asankhaa kaetae vaavaṇhaarae.
Kaetae raag paree sio kaheean kaetae gaavaṇhaarae.

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ॥
Gaavaeh tuhno pauṇ paaṇee baisantar gaavai raajaa dharam duaarae.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ॥
Gaavaeh chit-gupat likh jaaṇaeh likh likh dharam veechaarae.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ॥
Gaavaeh Eesar Barmaa daevee sohan sadaa savaarae.

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥
Gaavaeh Ind Indaasaṇ baiṭhae daevtiaa dar naalae.

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ॥
Gaavaeh sidh samaadhee andar gaavan saadh vichaarae.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ॥
Gaavan jatee satee santokhee gaavaeh veer karaarae.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ॥
Gaavan panḍit paṛan rakheesar jug jug vaedaa naalae.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ॥
Gaavaeh mohṇeeaa man mohan surgaa machh payaalae.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ॥
Gaavan ratan upaae taerae aṭh-saṭh teerath naalae.

There are innumerable forms & metres of music (Ragas and Raganis) and countless musicians who sing Your praises.

Air, water and fire, all sing Your praises and so does Dharam Raj, Your minister of Justice.

Even Chitra Gupt, who maintains the Karmic accounts of all beings and whose accounts Dharam Raj refers to administer justice, all sing Thy praises.

Lord Shiva, Brahma, the Devis (Devis-Goddesses) and the ones You have blessed, all sing Your praises.

The Indra, beseated on his throne, and even his courtiers and the other deities, sing Your praises.

The Siddhas sing Your honours while in trance, so do the saints while contemplating.

The truthful, continent, equipoised, and even the brave ones, sing Your praises.

The Pandits and learned saints, who are well versed in Vedas,

And beautiful ladies with heart capturing charm, who inhabit the heavens, earth and nether region, are all singing Your honours.

The gems and jewels created by You, alongwith the sixty eight places of pilgrimage, all sing Your praises.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ॥
Gaavaeh jodh mahaa-bal sooraa gaavaeh khaaṇee chaarae.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ॥
Gaavaeh khanḍ manḍal varbhanḍaa kar kar rakhae dhaarae.

ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ॥
Sae-ee tudhno gaavaeh jo tudh bhaavan ratae taerae bhagat rasaalae.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ॥
Hor kaetae gaavan sae mai chit na aavan Nanak kiaa veechaarae.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ॥
Soee soee sadaa sach saahib saachaa saachee naaee.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ॥
Hai bhee hosee jaae na jaasee rachnaa jin rachaaee.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ॥
Rangee rangee bhaatee kar kar jinsee maayaa jin upaaee.
Kar kar vaekhai keetaa aapṇaa jiv tis dee vaḍiaaee.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥
Jo tis bhaavai soee karsee hukam na karṇaa jaaee.

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥ ੨੭॥
So Paatsaah Saahaa Paatsaahib Nanak raihaṇ rajaaee.27.

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ॥
Mundaa santokh saram pat jholee dhiaan kee karaih bibhoot.

The extremely powerful warriors, and all Your creation, born in any of the four possible ways, sing Your song.

All parts of the universe like the solar system that You have created and left in position, sing of Your greatness.

Only those who are completely devoted to You, and hence loved by You, can sing Your praises.

O Nanak! There are innumerable others who I cannot recall or account for, who sing Your honours.

The forever existent Lord, who is the truth Himself, whose Home is truth,

He exists and would ever exist, the Creator of this world!

The Lord who has created the world in its various forms and colours, is looking after it as it pleases Him.

God acts as He wants to, none has the authority to command Him.

O Nanak! He is the Lord of the Lords, and ordinary mortals live as per His Will.27.

Let contentment be your ear-rings, hard work be your bowl and Divine contemplation be the ash with which you smear your mind.

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥
Khinthaa kaal kuaaree kaayaa jugat ḍanḍaa parteet.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
Aaee panthee sagal jamaatee man jeetai jag jeet.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੮ ॥
Aadaes tisai aadaes.
Aad aneel anaad anaahat jug jug aeko vaes.28.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥
Bhugat giaan dayaa bhanḍaaraṇ ghaṭ ghaṭ vaajaeh naad.

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥
Aap naath naathee sabh jaa kee ridh sidh avraa saad.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥
Sanjog vijog doae kaar chalaavaeh laekhae aavaeh bhaag.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੯ ॥
Aadaes tisai aadaes.
Aad aneel anaad anaahat jug jug aeko vaes.29.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
Aekaa maaee jugat viaaee tin chaelae parvaaṇ.

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥
Ik sansaaree ik bhanḍaaree ik laae deebaaṇ.

Always remember death, practise restraint and poise, and make trust in God your ultimate support.

The most Superior class of beings are the one that consider all as equal, and win the world by winning their own mind with total self control.

Salutations to the immaculate Lord who is there since the beginning of universe, indestructible, without a beginning and existent in the same form through all the ages.28.

Crave for Divine Knowledge, make compassion your treasurer and recognise the Divine song that rings in every heart.

God Himself is the Lord of the Lords who has created everything and display of occult powers or miracles is not encouraged by Him.

Meeting and separation, are two laws running the world, and whatever comes ones way is as ordained or written by Him.

Salutations to the immaculate Lord who is here since the beginning, indestructible, without a beginning and existent in the same form through all ages.29.

Maya conceived mystically and gave birth to three kids, Brahma, Vishnu and Shiva.

While Brahma creates, Vishnu sustains, Shiva is responsible for destroying, so that the cycle of life is complete.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ॥
ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ॥
Jiv tis bhaavai tivai chalaavai jiv hovai phurmaaṇ.
Oh vaekhai onaa nadar na aavai bauhtaa aeho viḍaaṇ.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ ੩੦॥
Aadaes tisai aadaes.
Aad aneel anaad anaahat jug jug aeko vaes.30.

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ॥
Aasaṇ loae loae bhanḍaar.
Jo kichh paayaa so aekaa vaar.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ॥
Kar kar vaekhai sirjaṇhaar.

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ॥
Nanak Sachae kee saachee kaar.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ ੩੧॥
Aadaes tisai aadaes.
Aad aneel anaad anaahat jug jug aeko vaes.31.

ਇਕ ਦੂ ਜੀਭੌ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ॥
ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ॥
Ik doo jeebhau lakh hohae lakh hovaih lakh vees.
Lakh lakh gaeṛaa aakheeaih aek Naam Jagdees.

He runs the world as He pleases, these three deities only act in obeyance to His Ordinance. It is surprising that we cannot see the One who is watching all of us and has created this huge creation.

I salute the great Lord who is here since the beginning of universe, unblemished, without a beginning, indestructible and has existed in the same form throughout the ages.30.

Every place is an abode of God and a storehouse of His benevolences. Whatever we find has been created in just one stroke of His Will.

Lord, the Creator, creates and then looks after His creation.

O Nanak! This act of the True Lord is Truth itself.

I salute the Lord Who exists since the beginning, is untainted, without a defined beginning or birth, forever existent and maintains an identical form throughout the ages.31.

If I were to have one lakh tongues or even twenty times that, and chant the one Name of that Lord with each of the tongues a lakh times, believing that I can attain that Lord with individual effort, it would only be a misconception.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ॥
Aet raahae pat pavaṛeeaa chaṛeeai hoae ikees.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ॥
Suṇ galaa aakaas kee keeṭaa aaee rees.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ॥ ੩੨॥
Nānak nadree paaeeai kooṛee kooṛai ṭhees.32.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ॥
Aakhaṇ jor chupai naih jor.
Jor na mangaṇ daeṇ na jor.

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ॥
Jor na jeevaṇ maraṇ naih jor.

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ॥
Jor na raaj maal man sor.

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ॥
Jor na surtee giaan veechaar.

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ॥
Jor na jugtee chhuṭai sansaar.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ॥
Jis hath jor kar vaekhai soae.

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ॥ ੩੩॥
Nanak utam neech na koae.33.

The steps on this path that can lead to unison with God, can be climbed only by losing one's ego of having chanted His name a specific number of times.
Otherwise its as if the insects, impressed by spiritual talk, have started contemplating God.

O Nanak! God is attained only with His Grace, all other efforts are illusory and useless.32.

We possess no control over the ability to speak or remain silent. We do not have the power to ask for anything or grant anyone's wishes.

We do not possess any control over life and death.

We cannot rule or possess material wealth by force, so one should not boast of it.

To remain in God consciousness and contemplate His virtues through one's knowledge, even that happens only by the Grace of God.
Nor do we possess the techniques to obtain liberation from worldly bondages or the cycle of births and deaths.

God is the powerful one Who creates and looks after.

O Nanak! No one is high or low by himself, it is He Who makes them so.33.

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ॥
Raatee rutee thitee vaar.

ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥
Pavaṇ paaṇee agnee paataal.

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ॥
Tis vich dhartee thaap rakhee dharamsaal.

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ॥
Tis vich jee jugat kae rang.

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ॥
Tin kae naam anaek anant.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ॥
Karmee karmee hoae veechaar.

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥
Sachaa aap sachaa darbaar.

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ॥
Tithai sohan panch parvaaṇ.

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥
Nadree karam pavai neesaaṇ.

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ॥
Kach pakaaee othai paae.

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ॥ ੩੪॥
Nanak gayaa jaapai jaae.34.

God created days and nights, seasons, lunar and solar days.

He created the basic elements to sustain life, such as air, water, fire, and all regions including the nether regions.

He then established the earth within them as a place of meditation and

He created beings of various forms and colours,

With countless names and varieties.

The good and bad deeds of all these beings are taken into account,

In the Court of Truth and Justice of that True Lord.

Those who chant and remember His Name are honoured in His Court,

And with Divine Grace their foreheads shine brightly with signs of their greatness.

It is only in God's court that sinful or virtuous are rewarded or punished.

O Nanak! This realisation dawns only after entering His Court.34.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
Dharam khanḍ kaa aeho dharam.
Giaan khanḍ kaa aakhoh karam.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥
Kaetae pavaṇ paaṇee vaisantar kaetae Kaan Mahaes.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
Kaetae Barmae ghaaṛat ghaṛeeaih roop rang kae vaes.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
Kaeteeaa karam bhoomee maer kaetae kaetae dhoo updaes.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
Kaetae ind chand soor kaetae kaetae manḍal daes.

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥
Kaetae Sidh Budh Naath kaetae kaetae daevee vaes.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
Kaetae daev daanav mun kaetae kaetae ratan samund.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
Kaeteeaa khaaṇee kaeteeaa baaṇee kaetae paat narind.

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥ ੩੫ ॥
Kaeteeaa surtee saevak kaetae Nanak ant na ant.35.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥
Giaan-khanḍ maih giaan parchanḍ.

The duties of 'Dharam Khand' (Realm of Spiritual Duty) have been mentioned before. Now we look at the knowledge attained in 'Gian Khand' (Realm of knowledge).

There are plenty of elements of life such as air, water, fire and Demi-Gods such as Shiva and Krishna.

There are many Brahmaas who are creating life in its various forms, colours and attires.

There are countless planets like the earth, infinite mountainous terrains, and innumerable devotees like Dhruv with their teachings.

There are many deities like Indra, infinite suns and moons, and various regions of land such as continents and countries.

There are infinite Sidhs (saints with occult powers), incarnates such as Buddha, infinite Goddesses in various attires and forms.

Infinite are the demi-gods, monsters, austeres and oceans of precious jewels.

Countless are forms of life, speaking innumerable languages and infinite are the rulers and kings.

So many are absorbed in Divine contemplation and others in selfless service. O Nanak! Never can an estimate be made of His creation.35.

In the realm of knowledge, knowledge reigns Supreme.

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥
Tithai naad binod koḍ anand.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥
Saram-khanḍ kee baaṇee roop.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥
Tithai ghaaṛat ghaṛeeai bauhat anoop.

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
Taa keeaa galaa katheeaa naa jaahae.
Jae ko kahai pichhai pachhtaae.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
Tithai ghaṛeeai surt mat man budh.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥ ੩੬ ॥
Tithai ghaṛeeai suraa sidhaa kee sudh.36.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥
Karam khanḍ kee baaṇee jor.

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥
Tithai hor na koee hor.

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥
Tithai jodh mahaabal soor.

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥
Tin maih Raam rahiaa bharpoor.

Here one tastes and cherishes various forms and metres of music, miracles and other dramas of life.

Beauty is the language of Realm of Spiritual Action.

Here mind is shaped exquisitely.

This state of mind or consciousness is inexpressible through words. If someone even tries he has to repent.

Its in this realm that one's concentration, thoughts, mind and wits are elevated.

Its here that the intelligence of the Demi Gods and saints with occult powers, is attained by men.36.

In the Realm of Divine Grace (Karam Khand), one's formation is power.

Because in such a state, its only God that resides within beings.

The mighty warriors with unparallel strength exist in such a state.

They are filled in entirety with God.

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ॥
Tithai seeto seetaa maihmaa maahae.

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ॥
Taa kae roop na kathnae jaahae.

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ॥
Naa ohae maraih na ṭhaagae jaahae.

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ॥
Jin kai Raam vasai man maahae.

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥
Tithai bhagat vasaih kae lo.

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ॥
Karaih anand sachaa man soae.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥
Sach khaṇḍ vasai Nirankaar.
Kar kar vaekhai nadar nihaal.

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ॥
Tithai khaṇḍ maṇḍal varbhaṇḍ.
Jae ko kathai ta ant na ant.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥
Tithai lo lo aakaar. Jiv jiv hukam tivai tiv kaar.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ॥
Vaekhai vigsai kar veechaar.

They are ever in praise of that one God.

Their beautiful form is inexpressible.

Neither they die nor fall a prey to deceptions of Maya,

The ones who have filled their mind with Lord's True Name.

True devotees of various worlds exist in such a state,

Wherein their mind is filled with bliss as the True One resides there.

In the Realm of Truth (Sach Khand) God resides within him (when human is one with God). He creates the world and remains in ecstasy after showering His blessings.

In that realm is the realisation achieved that there exist so many continents, planets and universes, that their count cannot be expressed.

Here we come to know of the infinite creations that function as per His Divine Will.

He looks after His creation, and is ever ecstatic.

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥ ੩੭ ॥
Nanak kathnaa karṛaa saar.37.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
Jat paahaaraa dheeraj suniaar. Aihraṇ mat vaed hatheeaar.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
Bhau khalaa agan tap taao.
Bhaaṇḍaa bhaao ammrit tit ḍhaal.

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
Gẖaṛeeai sabad sachee ṭaksaal.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
Jin kau nadar karam tin kaar.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ੩੮ ॥
Nanak nadree nadar nihaal. 38.

ਸਲੋਕੁ ॥

SALOK

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
Pavaṇ Guru paaṇee pitaa maataa dhart mahat.

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
Divas raat duae daaee daayaa khaelai sagal jagat.

O Nanak! Expressing such a state is a daunting task.37.

Let continence be the factory, patience the goldsmith, wisdom, your anvil and knowledge your striking tool.

Let God's fear be your bellows and meditation of Lord's name the fire. Let love of God be your mould and fill it with nectar of True Name.

Only in such a mint can you prepare a coin embossed with Guru's True Name which is acceptable in His Court.

This virtuous task is performed only by those on whom His Grace has fallen.

O Nanak! These souls are blessed with Lord's benevolence.38.

SALOK

Air is the Guru, water the father and earth the caring mother.

Day and night are the nurses that take care of life in turns, in this drama that the entire creation is a part of.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ॥
Changiaaeeaa buriaaeeaa vaachai dharam hadoor.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ॥
Karmee aapo aapṇee kae naeṛai kae door.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥
Jinee Naam dhiaayaa gaye masakat ghaal.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ॥ ੧॥
Nanak tae mukh ujalae kaetee chhuṭee naal.1.

The virtuous or sinful deeds are all taken into account by Dharam Raaj in Divine Presence.

And as a result the being is distanced or gets closer to the Lord.

Those who have chanted His Name have toiled successfully across life.

O Nanak! Their faces radiate with Divine Effervescence and many others are emancipated in their company.1.







ਜਾਪੁ ਸਾਹਿਬ

JAAP SAHIB

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik-Oankaar Sat-Gur Prasaad.

॥ ਜਾਪੁ ॥
.JAAP.

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦ ॥
Sree Mukhvaak Paatsaahee 10.

ਛਪੈ ਛੰਦ ॥
Chhapai Chhand.

ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
Tva Prasaad.

ਚੱਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥
Chakkra chaehan ar baran jaat ar paat nahin jaih.

ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹਿ ਨ ਸਕਤ ਕਿਹ ॥
Roop rang ar raekh bhaekh ko-oo kaih na sakat kaih.

ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜਿ ਕਹਿੱਜੈ ॥
Achal moorat anabhau prakaas amitoj kahijjai.

ਕੋਟਿ ਇੰਦ੍ ਇੰਦ੍ਰਾਣ ਸਾਹੁ ਸਾਹਾਣਿ ਗਣਿਜੈ ॥
Kot Indra Indraan saah saahaan ganijai.

ਤ੍ਰਿਭੁਵਣ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ ਨੇਤ ਨੇਤ ਬਨ ਤ੍ਰਿਣ ਕਹਤ ॥
Tribhavan maheep sur nar asur naet naet ban trin kaihait.

ਤਵ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ ॥ ੧ ॥
Tav sarb Naam kathai kavan karam Naam barnat sumat.1.

The One Supreme God is realised by True Guru's Grace.

The Name of the Bani is Jaap.

Bani that follows are the Holy words uttered by the Tenth Guru, Guru Gobind Singh Ji.

Name of metrical structure.

Tenth Guru says: O Lord! The Bani has been composed with Your Grace.

O Lord! You are such that You have no sign, mark, colour, caste or dynasty.

None can express what Your appearance, colour, countenance and attire are, or define the lines on Your hand.

You are forever existent, self-effulgent and can be said to possess unmeasurable strength.

You are the supreme authority, the king of Indras and wealthier than the wealthiest.

You rule the three worlds. The Demigods, common people, the demons and even the vegetation, mention You to be the greatest (there is none other like You).

O Lord! None has the potential to provide a name that describes You completely. Even the wise ones have given You the names in accordance with the tasks done by You (or Your abilities).1.

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥
Bhujang Prayaat Chhand.

ਨਮਸਤ੍ਵੰ ਅਕਾਲੇ ॥ ਨਮਸਤ੍ਵੰ ਕ੍ਰਿਪਾਲੇ ॥
Namastwang akaalae. Namastwang kripaalae.

ਨਮਸਤੰ ਅਰੂਪੇ ॥ ਨਮਸਤੰ ਅਨੂਪੇ ॥ ੨ ॥
Namastang aroopae. Namastang anoopae.2.

ਨਮਸਤੰ ਅਭੇਖੇ ॥ ਨਮਸਤੰ ਅਲੇਖੇ ॥
Namastang abhaekhae. Namastang alaekhae.

ਨਮਸਤੰ ਅਕਾਏ ॥ ਨਮਸਤੰ ਅਜਾਏ ॥ ੩ ॥
Namastang akaae. Namastang ajaae.3.

ਨਮਸਤੰ ਅਗੰਜੇ ॥ ਨਮਸਤੰ ਅਭੰਜੇ ॥
Namastang aganjae. Namastang abhanjae.

ਨਮਸਤੰ ਅਨਾਮੇ ॥ ਨਮਸਤੰ ਅਠਾਮੇ ॥ ੪ ॥
Namastang anaamae. Namastang aṭhaamae.4.

ਨਮਸਤੰ ਅਕਰਮੰ ॥ ਨਮਸਤੰ ਅਧਰਮੰ ॥
Namastang akarmang. Namastang adharmang.

ਨਮਸਤੰ ਅਨਾਮੰ ॥ ਨਮਸਤੰ ਅਧਾਮੰ ॥ ੫ ॥
Namastang anaamang. Namastang adhaamang.5.

ਨਮਸਤੰ ਅਜੀਤੇ ॥ ਨਮਸਤੰ ਅਭੀਤੇ ॥
Namastang ajeetae. Namastang abheetae.

ਨਮਸਤੰ ਅਬਾਹੇ ॥ ਨਮਸਤੰ ਅਢਾਹੇ ॥ ੬ ॥
Namastang abaahae. Namastang aḍhaahae.6.

Name of the metrical structure which follows.

Obeisances to the Eternal God. Obeisances to the Benevolent God.

Obeisances to the Formless God. Obeisances to the Uncomparable God.2.

Obeisances to the Attireless God (with no one particular dress). Obeisances to the Indescribable God.

Obeisances to the Lord Who is not constrained by a body. Obeisances to the one Who is not born from a woman.3.

Obeisances to the one Who can neither be defeated or destroyed.

Obeisances to that Nameless God Who is not confined to one particular place.4.

Obeisances to that God Who does not require you to observe religious rituals or those of any caste in order to appease Him.

Obeisances to the Nameless and Abodeless God.5.

Obeisances to the Invincible and Fearless God.

Obeisances to the Immovable God Who cannot be harmed or destroyed.6.

ਨਮਸਤੰ ਅਨੀਲੇ ॥ ਨਮਸਤੰ ਅਨਾਦੇ ॥
Namastang aneelae. Namastang anaadae.

ਨਮਸਤੰ ਅਛੇਦੇ ॥ ਨਮਸਤੰ ਅਗਾਧੇ ॥ ੭ ॥
Namastang achhaedae. Namastang agaadhae.7.

ਨਮਸਤੰ ਅਗੰਜੇ ॥ ਨਮਸਤੰ ਅਭੰਜੇ ॥
Namastang aganjae. Namastang abhanjae.

ਨਮਸਤੰ ਉਦਾਰੇ ॥ ਨਮਸਤੰ ਅਪਾਰੇ ॥ ੮ ॥
Namastang udaarae. Namastang apaarae.8.

ਨਮਸਤੰ ਸੁ ਏਕੈ ॥ ਨਮਸਤੰ ਅਨੇਕੈ ॥
Namastang so aekai. Namastang anaekai.

ਨਮਸਤੰ ਅਭੂਤੇ ॥ ਨਮਸਤੰ ਅਜੂਪੇ ॥ ੯ ॥
Namastang abhootae. Namastang ajoopae.9.

ਨਮਸਤੰ ਨ੍ਰਿਕਰਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਭਰਮੇ ॥
Namastang nrikarmae. Namastang nribharmae.

ਨਮਸਤੰ ਨ੍ਰਿਦੇਸੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਭੇਸੇ ॥ ੧੦ ॥
Namastang nridaesae. Namastang nribhaesae.10.

ਨਮਸਤੰ ਨ੍ਰਿਨਾਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਕਾਮੇ ॥
Namastang nrinaamae. Namastang nrikaamae.

ਨਮਸਤੰ ਨ੍ਰਿਧਾਤੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਘਾਤੇ ॥ ੧੧ ॥
Namastang nridhaatae. Namastang nrighaatae.11.

ਨਮਸਤੰ ਨ੍ਰਿਧੂਤੇ ॥ ਨਮਸਤੰ ਅਭੂਤੇ ॥
Namastang nridhootae. Namastang abhootae.

Obeisances to everyone's Life-Support (God) Who is without a known beginning.

Obeisances to Undivided and Unfathomable God.7.

Obeisances to the Invincible God Who cannot be broken into parts.

Obeisances to the Benevolent and Limitless God.8.

Obeisances to the One Supreme Lord Who Himself manifests in various Forms.

Obeisances to the Lord Who is not made of the five basic elements of life. Obeisances to the one Who does not require any sacrifices (of animals etc.).9.

Obeisances to the One Who is free from religious rituals. Obeisances to the Lord Who is free from delusions.

Obeisances to Him Who does not belong to a particular country. My Obeisances to the One without any particular guise.10.

Obeisances to the Nameless. Obeisances to the Desireless.

Obeisances to the One Who is not made of five worldly elements (earth, water, light, air, sky) and cannot be hurt.11.

Obeisances to the Immovable God Who is not constituted of the five elements (mentioned above) that make the universe.

ਨਮਸਤੰ ਅਲੋਕੇ ॥ ਨਮਸਤੰ ਅਸੋਕੇ ॥ ੧੨ ॥
Namastang alokae. Namastang asokae.12.

ਨਮਸਤੰ ਨ੍ਰਿਤਾਪੇ ॥ ਨਮਸਤੰ ਅਥਾਪੇ ॥
Namastang nritaapae. Namastang athaapae.

ਨਮਸਤੰ ਤ੍ਰਿਮਾਨੇ ॥ ਨਮਸਤੰ ਨਿਧਾਨੇ ॥ ੧੩ ॥
Namastang trimaanae. Namastang nidhaanae.13.

ਨਮਸਤੰ ਅਗਾਹੇ ॥ ਨਮਸਤੰ ਅਥਾਹੇ ॥
Namastang agaahae. Namastang abaahae.

ਨਮਸਤੰ ਤ੍ਰਿਬਰਗੇ ॥ ਨਮਸਤੰ ਅਸਰਗੇ ॥ ੧੪ ॥
Namastang tribargae. Namastang asargae.14.

ਨਮਸਤੰ ਪ੍ਰਭੋਗੇ ॥ ਨਮਸਤੰ ਸੁਜੋਗੇ ॥
Namastang prabhogae. Namastang sujogae.

ਨਮਸਤੰ ਅਰੰਗੇ ॥ ਨਮਸਤੰ ਅਭੰਗੇ ॥ ੧੫ ॥
Namastang arangae. Namastang abhangae.15.

ਨਮਸਤੰ ਅਗੰਮੇ ॥ ਨਮਸਤਸਤੁ ਰੰਮੇ ॥
Namastang agammae. Namastast rammae.

ਨਮਸਤੰ ਜਲਾਸਰੇ ॥ ਨਮਸਤੰ ਨਿਰਾਸਰੇ ॥ ੧੬ ॥
Namastang jalaasrae. Namastang niraasrae.16.

ਨਮਸਤੰ ਅਜਾਤੇ ॥ ਨਮਸਤੰ ਅਪਾਤੇ ॥
Namastang ajaatae. Namastang apaatae.

ਨਮਸਤੰ ਅਮਜਬੇ ॥ ਨਮਸਤਸਤੁ ਅਜਬੇ ॥ ੧੭ ॥
Namastang amajbae. Namastast ajabae.17.

Obeisances to the Invisible God Who is free from all miseries.12.

Obeisances to the Lord Who is free of all miseries. Obeisances to Him Who cannot be installed (and thus confined) in temples or mosques as an object of worship.

Obeisances to the One Who is worshipped in all three worlds and is a treasury of all good qualities.13.

Obeisances to Him Whose depth is beyond measures and Who is strong enough to be moved by any force.

Obeisances to Him Who grants the three basic objects (Dharam, Arth and Kaam) of life. Obeisances to the One Who cannot Himself be created.14.

Obeisances to the One Who relishes all worldly objects by virtue of residing in every being.

Obeisances to the One Who does not have a particular colour. Obeisances to the Indestructible.15.

Obeisances to Him Who is beyond human comprehension. Obeisances to the Extremely Beautiful.

Obeisances to the Vast Ocean like Who does not need any support.16.

Obeisances to the Casteless Who does not belong to any particular dynasty.

Obeisances to the One Who is above religion and Whose ways are strange & beyond understanding.17.

ਅਦੇਸੰ ਅਦੇਸੇ ॥ ਨਮਸਤੰ ਅਭੇਸੇ ॥
Adaesang adaese. Namastang abhaesae.

ਨਮਸਤੰ ਨ੍ਰਿਧਾਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਬਾਮੇ ॥ ੧੮ ॥
Namastang nridhaamae. Namastang nribaamae.18.

ਨਮੋ ਸਰਬ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਦਿਆਲੇ ॥
Namo sarb kaalae. Namo sarb diaalae.

ਨਮੋ ਸਰਬ ਰੂਪੇ ॥ ਨਮੋ ਸਰਬ ਭੂਪੇ ॥ ੧੯ ॥
Namo sarb roopae. Namo sarb bhoopae.19.

ਨਮੋ ਸਰਬ ਖਾਪੇ ॥ ਨਮੋ ਸਰਬ ਥਾਪੇ ॥
Namo sarb khaapae. Namo sarb thaapae.

ਨਮੋ ਸਰਬ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥ ੨੦ ॥
Namo sarb kaalae. Namo sarb paalae.20.

ਨਮਸਤਸਤ੍ਰ ਦੇਵੈ ॥ ਨਮਸਤੰ ਅਭੇਵੈ ॥
Namastast daevai. Namastang abhaevai.

ਨਮਸਤੰ ਅਜਨਮੇ ॥ ਨਮਸਤੰ ਸੁਬਨਮੇ ॥ ੨੧ ॥
Namastang ajanmae. Namastang subanmae.21.

ਨਮੋ ਸਰਬ ਗਉਨੇ ॥ ਨਮੋ ਸਰਬ ਭਉਨੇ ॥
Namo sarb gaunae. Namo sarb bhaunae.

ਨਮੋ ਸਰਬ ਰੰਗੇ ॥ ਨਮੋ ਸਰਬ ਭੰਗੇ ॥ ੨੨ ॥
Namo sarb rangae. Namo sarb bhangae.22.

ਨਮੋ ਕਾਲ ਕਾਲੇ ॥ ਨਮਸਤਸਤ੍ਰ ਦਿਆਲੇ ॥
Namo kaal kaalae. Namastast diaalae.

Obeisances to Him Who does not belong to a particular country and does not adopt a particular attire.

Obeisances to Him Who does not dwell in a particular abode and is not born through a woman.18.

Obeisances to Him Who awards death to all and at the same time showers His Grace on all.

Obeisances to the One Who resides in all and rules them at the same time.19.

Obeisances to the Destroyer and Sustainer of all.

Obeisances to Him Who finishes all and nourishes all.20.

Obeisances to the One Who is worth worshipping and beyond understanding.

Obeisances to Him Who is not born but has a beautiful colour.21.

Obeisances to Him Who can reach all beings by virtue of residing in them.

Obeisances to Him Who creates life in all colours and destroys it Himself.22.

Obeisances to Him Who awards death but is the Supreme Benefactor at the same time.

ਨਮਸ੍ਤੰ ਅਬਰਨੇ ॥ ਨਮਸਤੰ ਅਮਰਨੇ ॥ ੨੩ ॥
Namastang abarnae. Namastang amarnae.23.

ਨਮਸਤੰ ਜਰਾਰੰ ॥ ਨਮਸਤੰ ਕ੍ਰਿਤਾਰੰ ॥
Namastang jraarang. Namastang kritaarang.

ਨਮੋ ਸਰਬ ਧੰਧੇ ॥ ਨਮੋ ਸਤ ਅਬੰਧੇ ॥ ੨੪ ॥
Namo sarb dhandhae. Namo sat abandhae.24.

ਨਮਸਤੰ ਨ੍ਰਿਸਾਕੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਬਾਕੇ ॥
Namastang nrisaakae. Namastang nribaakae.

ਨਮਸਤੰ ਰਹੀਮੇ ॥ ਨਮਸਤੰ ਕਰੀਮੇ ॥ ੨੫ ॥
Namastang raheemae. Namastang kareemae.25.

ਨਮਸਤੰ ਅਨੰਤੇ ॥ ਨਮਸਤੰ ਮਹੰਤੇ ॥
Namastang anantae. Namastang mahantae.

ਨਮਸਤਸਤੁ ਰਾਗੇ ॥ ਨਮਸਤੰ ਸੁਹਾਗੇ ॥ ੨੬ ॥
Namastast raagae. Namastang suhaagae.26.

ਨਮੋ ਸਰਬ ਸੋਖੰ ॥ ਨਮੋ ਸਰਬ ਪੋਖੰ ॥
Namo sarb sokhang. Namo sarb pokhang.

ਨਮੋ ਸਰਬ ਕਰਤਾ ॥ ਨਮੋ ਸਰਬ ਹਰਤਾ ॥ ੨੭ ॥
Namo sarb kartaa. Namo sarb hartaa.27.

ਨਮੋ ਜੋਗ ਜੋਗੇ ॥ ਨਮੋ ਭੋਗ ਭੋਗੇ ॥
Namo jog jogae. Namo bhog bhogae.

ਨਮੋ ਸਰਬ ਦਿਆਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥ ੨੮ ॥
Namo sarb diaalae. Namo sarb paalae.28.

Obeisances to Him Who is beyond description and death.23.

Obeisances to Him Who does not become old with age and is the Supreme Creator.

Obeisances to Him Who controls all the work done in the world and yet remains detached from it.24.

Obeisances to Him Who is not related to anyone and remains fearless.

Obeisances to the Benevolent Who grants bounties to all.25.

Obeisances to Him Who is beyond all measures and greatest of all.

Obeisances to Him Who manifests as love and is ever Effulgent.26.

Obeisances to the Destroyer and Caretaker of all.

Obeisances to Him Who creates and destructs.27.

Obeisances to Him Who is greatest of Yogis (recluses) and Householder at the same time.

Obeisances to the Merciful Who feeds and sustains all.28.

ਚਾਚਰੀ ਛੰਦ ॥
Chaacharee Chhand.

ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
Tva Prasaad.

ਅਰੂਪ ਹੈਂ ॥ ਅਨੂਪ ਹੈਂ ॥ ਅਜੂ ਹੈਂ ॥ ਅਭੂ ਹੈਂ ॥ ੨੯ ॥
Aroop hain. Anoop hain. Ajoo hain. Abhoo hain.29.

ਅਲੇਖ ਹੈਂ ॥ ਅਭੇਖ ਹੈਂ ॥ ਅਨਾਮ ਹੈਂ ॥ ਅਕਾਮ ਹੈਂ ॥ ੩੦ ॥
Alaekh hain. Abhaekh hain. Anaam hain. Akaam hain.30.

ਅਧੇ ਹੈਂ ॥ ਅਭੇ ਹੈਂ ॥ ਅਜੀਤ ਹੈਂ ॥ ਅਭੀਤ ਹੈਂ ॥ ੩੧ ॥
Adhae hain. Abhae hain. Ajeet hain. Abheet hain.31.

ਤ੍ਰਿਮਾਨ ਹੈਂ ॥ ਨਿਧਾਨ ਹੈਂ ॥ ਤ੍ਰਿਬਰਗ ਹੈਂ ॥ ਅਸਰਗ ਹੈਂ ॥ ੩੨ ॥
Trimaan hain. Nidhaan hain. Tribarag hain. Asarag hain.32.

ਅਨੀਲ ਹੈਂ ॥ ਅਨਾਦਿ ਹੈਂ ॥ ਅਜੇ ਹੈਂ ॥ ਅਜਾਦਿ ਹੈਂ ॥ ੩੩ ॥
Aneel hain. Anaad hain. Ajae hain. Ajaad hain.33.

ਅਜਨਮ ਹੈਂ ॥ ਅਬਰਨ ਹੈਂ ॥ ਅਭੂਤ ਹੈਂ ॥ ਅਭਰਨ ਹੈਂ ॥ ੩੪ ॥
Ajanam hain. Abaran hain. Abhoot hain. Abharan hain.34.

ਅਗੰਜ ਹੈਂ ॥ ਅਭੰਜ ਹੈਂ ॥ ਅਝੂਝ ਹੈਂ ॥ ਅਝੰਝ ਹੈਂ ॥ ੩੫ ॥
Aganj hain. Abhanj hain. Ajhoojh hain. Ajhanjh hain.35.

ਅਮੀਕ ਹੈਂ ॥ ਰਫ਼ੀਕ ਹੈਂ ॥ ਅਧੰਧ ਹੈਂ ॥ ਅਬੰਧ ਹੈਂ ॥ ੩੬ ॥
Ameek hain. Rafeek hain. Adhandh hain. Abandh hain.36.

ਨ੍ਰਿਬੂਝ ਹੈਂ ॥ ਅਸੂਝ ਹੈਂ ॥ ਅਕਾਲ ਹੈਂ ॥ ਅਜਾਲ ਹੈਂ ॥ ੩੭ ॥
Nriboojh hain. Asoojh hain. Akaal hain. Ajaal hain.37.

Name of the metrical structure that follows.

My Lord! I write this composition with Thy Grace.

God is formless, beyond comparison, unshakeable and is never born.29.

He is beyond description, without a particular attire and name and free from all desires.30.

God is beyond the human capacities of comprehension, Whom none can decipher. He is Invincible and Fearless.31.

He is worshipped everywhere, in all three worlds and is the source of all virtues. He provides the three objects (Dharam, Arth and Kaam) of life. None can create Him.32.

God is the life supporter and without a defined beginning. He is Invincible and source of everything.33.

God is not born. He does not belong to a particular caste. He is not constituted of the earthly elements (that make rest of the worldly matter) and is not dependent on anyone for His survival.34.

God cannot be defeated or broken apart. None has the strength to fight him nor can He be involved in any quarrels.35.

He is an Unfathomable ocean. He befriends all. Worldly activities cannot indulge Him. He is not engrossed by Maya.36.

God's ways cannot be deciphered. He is beyond the limits of intelleot. He is beyond the clutches of death and Maya (worldly illusions) cannot indulge Him.37.

ਅਲਾਹ ਹੈਂ ॥ ਅਜਾਹ ਹੈਂ ॥ ਅਨੰਤ ਹੈਂ ॥ ਮਹੰਤ ਹੈਂ ॥ ੩੮ ॥
Alaah hain. Ajaah hain. Anant hain. Mahant hain.38.

ਅਲੀਕ ਹੈਂ ॥ ਨ੍ਰਿਸ੍ਰੀਕ ਹੈਂ ॥ ਨ੍ਰਿਲੰਭ ਹੈਂ ॥ ਅਸੰਭ ਹੈਂ ॥ ੩੯ ॥
Aleek hain. Nrisreek hain. Nrilambh hain. Asambh hain.39.

ਅਗੰਮ ਹੈਂ ॥ ਅਜੰਮ ਹੈਂ ॥ ਅਭੂਤ ਹੈਂ ॥ ਅਛੂਤ ਹੈਂ ॥ ੪੦ ॥
Agamm hain. Ajamm hain. Abhoot hain. Achhoot hain.40.

ਅਲੋਕ ਹੈਂ ॥ ਅਸੋਕ ਹੈਂ ॥ ਅਕਰਮ ਹੈਂ ॥ ਅਭਰਮ ਹੈਂ ॥ ੪੧ ॥
Alok hain. Asok hain. Akaram hain. Abharam hain.41.

ਅਜੀਤ ਹੈਂ ॥ ਅਭੀਤ ਹੈਂ ॥ ਅਬਾਹ ਹੈਂ ॥ ਅਗਾਹ ਹੈਂ ॥ ੪੨ ॥
Ajeet hain. Abheet hain. Abaah hain. Agaah hain.42.

ਅਮਾਨ ਹੈਂ ॥ ਨਿਧਾਨ ਹੈਂ ॥ ਅਨੇਕ ਹੈਂ ॥ ਫਿਰਿ ਏਕ ਹੈਂ ॥ ੪੩ ॥
Amaan hain. Nidhaan hain. Anaek hain. Phir aek hain.43.

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥
Bhujang Prayaat Chhand.

ਨਮੋ ਸਰਬ ਮਾਨੇ ॥ ਸਮਸਤੀ ਨਿਧਾਨੇ ॥
Namo sarb maanae. Samastee nidhaanae.

ਨਮੋ ਦੇਵ ਦੇਵੇ ॥ ਅਭੇਖੀ ਅਭੇਵੇ ॥ ੪੪ ॥
Namo daev daevae. Abhaekhee abhaevae.44.

ਨਮੋ ਕਾਲ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥
Namo kaal kaalae. Namo sarb paalae.

ਨਮੋ ਸਰਬ ਗਉਣੇ ॥ ਨਮੋ ਸਰਬ ਭਉਣੇ ॥ ੪੫ ॥
Namo sarb gauṇae. Namo sarb bhauṇae.45.

God cannot be searched since He has no particular abode. God is without an end. He is the Greatest or most Venerable.38.

God's extent or boundaries are inexpressible. He has no companionship. God does not need any support. He is beyond the capacity of human thought.39.

God is beyond human reach. He is never born, nor made of five earthly elements that the world is made of and none can therefore touch Him.40.

God is transcendent and free from sorrows and worries. He does not require us to perform rituals to obtain His glimpse and He is free from delusions.41.

God is Invincible and Fearless. He is like an Unshakeable Mountain and of Unmeasurable Depths.42.

His extent cannot be measured. He is a treasury of virtues. He exists in various forms permeating entire Creation, but even then He is the only One everywhere.43.

Name of metrical structure of verses to follow.

Obeisances to Him Who is worshipped by all and is a treasury of all objects & virtues.

Obeisances to the Lord of Demigods Who adopts no particular attire and Whom none can decipher.44.

Obeisances to the Ultimate Destroyer and Sustainer.

Obeisances to Him Who can reach us all and Who resides everywhere.45.

ਅਨੰਗੀ ਅਨਾਥੇ ॥ ਨ੍ਰਿਸੰਗੀ ਪ੍ਰਮਾਥੇ ॥
Anangee anaathae. Nrisangee pramaathae.

ਨਮੋ ਭਾਨ ਭਾਨੇ ॥ ਨਮੋ ਮਾਨ ਮਾਨੇ ॥ ੪੬ ॥
Namo bhaan bhaanae. Namo maan maanae.46.

ਨਮੋ ਚੰਦ੍ ਚੰਦ੍ਰੇ ॥ ਨਮੋ ਭਾਨ ਭਾਨੇ ॥
Namo chandra chandrae. Namo bhaan bhaanae.

ਨਮੋ ਗੀਤ ਗੀਤੇ ॥ ਨਮੋ ਤਾਨ ਤਾਨੇ ॥ ੪੭ ॥
Namo geet geetae. Namo taan taanae.47.

ਨਮੋ ਨ੍ਰਿੱਤ ਨ੍ਰਿੱਤੇ ॥ ਨਮੋ ਨਾਦ ਨਾਦੇ ॥
Namo nritt nrittae. Namo naad naadae.

ਨਮੋ ਪਾਨ ਪਾਨੇ ॥ ਨਮੋ ਬਾਦ ਬਾਦੇ ॥ ੪੮ ॥
Namo paan paanae. Namo baad baadae.48.

ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਸਮਸਤੀ ਸਰੂਪੇ ॥
Anangee anaamae. Samastee saroopae.

ਪ੍ਰਭੰਗੀ ਪ੍ਰਮਾਥੇ ॥ ਸਮਸਤੀ ਬਿਭੂਤੇ ॥ ੪੯ ॥
Prabhangee pramaathae. Samastee bibhootae.49.

ਕਲੰਕੰ ਬਿਨਾ ਨੇਕਲੰਕੀ ਸਰੂਪੇ ॥
Kalankang binaa nae-kalankee saroopae.

ਨਮੋ ਰਾਜ ਰਾਜੇਸ੍ਵਰੰ ਪਰਮ ਰੂਪੇ ॥ ੫੦ ॥
Namo raaj raajaeswrang param roopae.50.

ਨਮੋ ਜੋਗ ਜੋਗੇਸ੍ਵਰੰ ਪਰਮ ਸਿੱਧੇ ॥
Namo jog jogaeswrang param siddhae.

Obeisances to Him Who is without a physical manifestation and has no Lord senior to Him. Obeisances to the Ultimate Ravager Who is without a companion.

Obeisances to Him Who provides light to sun and is reverent of the revered.46.

Obeisances to Him Who provides light to the sun and moon.

Obeisances to Him Who is the melody within any song and the rhythm within the tune.47.

Obeisances to Him Who is the Ultimate Dance Form and Celestial Music enchanting the entire Cosmos.

Obeisances to the One Who has collected this entire world by the beat of his drum.48.

Obeisances to the One Who does not have a body or a particular Name but yet all creation is His manifestation.

O Lord! You have the power to destroy entire Creation. You possess all the occult powers.49.

Obeisances to the Unblemished and Untainted One.

Obeisances to the King of Kings, the Ultimate Ruler.50.

Obeisances to the Primal Yogi and Sidh (possessor of occult power)

ਨਮੋ ਰਾਜ ਰਾਜੇਸ੍ਵਰੰ ਪਰਮ ਬ੍ਰਿਧੇ ॥ ੫੧ ॥
Namo raaj raajaeswrang param bridhae.51.

ਨਮੋ ਸਸਤ੍ਰ ਪਾਣੇ ॥ ਨਮੋ ਅਸਤ੍ਰ ਮਾਣੇ ॥
Namo sastra paaṇae. Namo astra maaṇae.

ਨਮੋ ਪਰਮ ਗਿਆਤਾ ॥ ਨਮੋ ਲੋਕ ਮਾਤਾ ॥ ੫੨ ॥
Namo param giaataa. Namo lok maataa.52.

ਅਭੇਖੀ ਅਭਰਮੀ ਅਭੋਗੀ ਅਭੁਗਤੇ ॥
Abhaekhee abharmee abhogee abhugtae.

ਨਮੋ ਜੋਗ ਜੋਗੇਸ੍ਵਰੰ ਪਰਮ ਜੁਗਤੇ ॥ ੫੩ ॥
Namo jog jogaeswarang param jugtae.53.

ਨਮੋ ਨਿੱਤ ਨਾਰਾਇਣੇ ਕ੍ਰੂਰ ਕਰਮੇ ॥
Namo nitt naaraaeṇae kroor karmae.

ਨਮੋ ਪ੍ਰੇਤ ਅਪ੍ਰੇਤ ਦੇਵੇ ਸੁਧਰਮੇ ॥ ੫੪ ॥
Namo praet apraet daevae sudharmae.54.

ਨਮੋ ਰੋਗ ਹਰਤਾ ਨਮੋ ਰਾਗ ਰੂਪੇ ॥
Namo rog hartaa namo raag roopae.

ਨਮੋ ਸਾਹ ਸਾਹੰ ਨਮੋ ਭੂਪ ਭੂਪੇ ॥ ੫੫ ॥
Namo saah saahang namo bhoop bhoopae.55.

ਨਮੋ ਦਾਨ ਦਾਨੇ ਨਮੋ ਮਾਨ ਮਾਨੇ ॥
Namo daan daanae namo maan maanae.

ਨਮੋ ਰੋਗ ਰੋਗੇ ਨਮਸਤੰ ਸਨਾਨੇ ॥ ੫੬ ॥
Namo rog rogae namastang sanaanae.56.

Obeisances to the greatest of kings and rulers.51.

Obeisances to Him, the Wielder of swords, bows and arrows and other lethal weapons.

Obeisances to God, the One Who knows everything and loves all His people like a mother.52.

Obeisances to the Attireless, Delusion Free, Unindulging One, unconsumed by worldly involvements.

Obeisances to Him, the Primal Yogi, Whose ways are Supreme.53.

Obeisances to God Who is Saviour of all and punishes the evil doers.

The virtuous and maliced are all His family Who He looks after as His own.54.

Obeisances to Him Who heals all and Whose form is pure love.

Obeisances to Him, the Lord of Lords and the King of Kings. 55.

Obeisances to the Benevolent Giver Who keeps distributing. Obeisances to the One respected by the revered.

Obeisances to God Who cures all ailments and is pure Himself. 56.

ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੰ ॥ ਨਮੋ ਜੰਤ੍ਰ ਜੰਤ੍ਰੰ ॥
Namo mantra mantrang. Namo jantra jantrang.

ਨਮੋ ਇਸਟ ਇਸਟੇ ॥ ਨਮੋ ਤੰਤ੍ਰ ਤੰਤ੍ਰੰ ॥ ੫੭ ॥
Namo isṭ isṭae. Namo tantra tantrang.57.

ਸਦਾ ਸੱਚਦਾਨੰਦ ਸਰਬੰ ਪ੍ਰਣਾਸੀ ॥
Sadaa sacchdaanand sarbang praṇaasee.

ਅਨੂਪੇ ਅਰੂਪੇ ਸਮਸਤੁਲ ਨਿਵਾਸੀ ॥ ੫੮ ॥
Anoopae aroopae samastul nivaasee.58.

ਸਦਾ ਸਿਧ ਦਾ ਬੁਧ ਦਾ ਬ੍ਰਿਧ ਕਰਤਾ ॥
Sadaa sidh daa budh daa bridh kartaa.

ਅਧੋ ਉਰਧ ਅਰਧੰ ਅਘੰ ਓਘ ਹਰਤਾ ॥ ੫੯ ॥
Adho urdh ardhang aghang ogh hartaa.59.

ਪਰੰ ਪਰਮ ਪਰਮੇਸ੍ਵਰੰ ਪ੍ਰੋਛ ਪਾਲੰ ॥
Parang param parmaeswarang prochh paalang.

ਸਦਾ ਸਰਬ ਦਾ ਸਿੱਧ ਦਾਤਾ ਦਿਆਲੰ ॥ ੬੦ ॥
Sadaa sarb daa siddh daataa diaalang.60.

ਅਛੇਦੀ ਅਭੇਦੀ ਅਨਾਮੰ ਅਕਾਮੰ ॥
Achhaedee abhaedee anaamang akaamang.

ਸਮਸਤੋ ਪਰਾਜੀ ਸਮਸਤਸਤੁ ਧਾਮੰ ॥ ੬੧ ॥
Samasto paraajee samastast dhaamang.61.

ਤੇਰਾ ਜੋਰੁ ॥ ਚਾਚਰੀ ਛੰਦ ॥
Taeraa jor. Chaacharee Chhand.

Obeisances to Him, Whose name is the mystic formula and the incantation.

Obeisances to the God of Demigods Whose name is the greatest charm.57.

God Who destroys all, is Himself ever existent, an embodiment of pure intelligence and remains forever in bliss.

None can match His form, He is the One pervading the entire creation.58.

God is the bestower of spiritual powers, intelligence and prosperity.

He is present in the nether regions, the firmament and permeates the region between; He is the one Who forgives the sins.59.

He is the First and the foremost Who feeds all without their conscious knowledge.

He is the Benevolent one Who grants all spiritual powers.60.

He is impierceable and none can hurt Him; any one name cannot describe Him and He is untouched by desires.

He has the capacity to win everyone and He permeates the entire creation.61.

I am composing this Bani with Your Grace. Name of the metrical structure of the verses that follow.

ਜਲੇ ਹੈਂ ॥ ਥਲੇ ਹੈਂ ॥ ਅਭੀਤ ਹੈਂ ॥ ਅਭੇ ਹੈਂ ॥ ੬੨ ॥
Jalae hain. Thalae hain. Abheet hain. Abhae hain.62.

ਪ੍ਰਭੂ ਹੈਂ ॥ ਅਜੂ ਹੈਂ ॥ ਅਦੇਸ ਹੈਂ ॥ ਅਭੇਸ ਹੈਂ ॥ ੬੩ ॥
Prabhoo hain. Ajoo hain. Adaes hain. Abhaes hain.63.

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥
Bhujang Prayaat Chhand.

ਅਗਾਧੇ ਅਬਾਧੇ ॥ ਅਨੰਦੀ ਸਰੂਪੇ ॥
Agaadhae abaadhae. Anandee saroopae.

ਨਮੋ ਸਰਬ ਮਾਨੇ ॥ ਸਮਸਤੀ ਨਿਧਾਨੇ ॥ ੬੪ ॥
Namo sarb maanae. Samastee nidhaanae.64.

ਨਮਸਤ੍ਵੰ ਨ੍ਰਿਨਾਥੇ ॥ ਨਮਸਤ੍ਵੰ ਪ੍ਰਮਾਥੇ ॥
Namastwang nrinaathae. Namastwang pramaathae.

ਨਮਸਤ੍ਵੰ ਅਗੰਜੇ ॥ ਨਮਸਤ੍ਵੰ ਅਭੰਜੇ ॥ ੬੫ ॥
Namastwang aganjae. Namastwang abhanjae.65.

ਨਮਸਤ੍ਵੰ ਅਕਾਲੇ ॥ ਨਮਸਤ੍ਵੰ ਅਪਾਲੇ ॥
Namastwang akaalae. Namastwang apaalae.

ਨਮੋ ਸਰਬ ਦੇਸੇ ॥ ਨਮੋ ਸਰਬ ਭੇਸੇ ॥ ੬੬ ॥
Namo sarb daesae. Namo sarb bhaesae.66.

ਨਮੋ ਰਾਜ ਰਾਜੇ ॥ ਨਮੋ ਸਾਜ ਸਾਜੇ ॥
Namo raaj raajae. Namo saaj saajae.

ਨਮੋ ਸ਼ਾਹ ਸ਼ਾਹੇ ॥ ਨਮੋ ਮਾਹ ਮਾਹੇ ॥ ੬੭ ॥
Namo shaah shaahae. Namo maah maahae.67.

He permeates the waters and the lands; He is Fearless and beyond comprehension.62.

He is the Lord Unshakeable, Who does not belong to a particular country and does not adopt a particular attire.63.

Metrical structure of the verses to follow.

He is vast with mammoth extent; none can block His path, He remains ever so blissful.

Obeisances to Him Who is worshipped by all and is the treasury of all virtues.64.

Obeisances to Him above Whom there is no Lord and Who has the power to destroy all.

Obeisances to the Undefeatable and Indestructable Lord.65.

Obeisances to Him Who never dies and needs no support for sustenance.

Obeisances to Him Who is present in all countries and all forms of life in their various attires are Whose manifestations.66.

Obeisances to the King of Kings Who has created everything.

Obeisances to the primal source Who provides wealth to the rich and light to the moon.67.

ਨਮੋ ਗੀਤ ਗੀਤੇ ॥ ਨਮੋ ਪ੍ਰੀਤ ਪ੍ਰੀਤੇ ॥
Namo geet geetae. Namo preet preetae.

ਨਮੋ ਰੋਖ ਰੋਖੇ ॥ ਨਮੋ ਸੋਖ ਸੋਖੇ ॥ ੬੮ ॥
Namo rokh rokhae. Namo sokh sokhae.68.

ਨਮੋ ਸਰਬ ਰੋਗੇ ॥ ਨਮੋ ਸਰਬ ਭੋਗੇ ॥
Namo sarb rogae. Namo sarb bhogae.

ਨਮੋ ਸਰਬ ਜੀਤੰ ॥ ਨਮੋ ਸਰਬ ਭੀਤੰ ॥ ੬੯ ॥
Namo sarb jeetang. Namo sarb bheetang.69.

ਨਮੋ ਸਰਬ ਗਿਆਨੰ ॥ ਨਮੋ ਪਰਮ ਤਾਨੰ ॥
Namo sarb giaanang. Namo param taanang.

ਨਮੋ ਸਰਬ ਮੰਤ੍ਰੰ ॥ ਨਮੋ ਸਰਬ ਜੰਤ੍ਰੰ ॥ ੭੦ ॥
Namo sarb mantrang. Namo sarb jantrang.70.

ਨਮੋ ਸਰਬ ਦ੍ਰਿੱਸੰ ॥ ਨਮੋ ਸਰਬ ਕ੍ਰਿੱਸੰ ॥
Namo sarb drissang. Namo sarb krissang.

ਨਮੋ ਸਰਬ ਰੰਗੇ ॥ ਤ੍ਰਿਭੰਗੀ ਅਨੰਗੇ ॥ ੭੧ ॥
Namo sarb rangae. Tribhangee anangae.71.

ਨਮੋ ਜੀਵ ਜੀਵੰ ॥ ਨਮੋ ਬੀਜ ਬੀਜੇ ॥
Namo jeev jeevang. Namo beej beejae.

ਅਖਿੱਜੇ ਅਭਿੱਜੇ ॥ ਸਮਸਤੰ ਪ੍ਰਸਿੱਜੇ ॥ ੭੨ ॥
Akhijjae abhijjae. Samastang prasijjae.72.

ਕ੍ਰਿਪਾਲੰ ਸਰੂਪੇ ਕੁਕਰਮੰ ਪ੍ਰਣਾਸੀ ॥
Kripaalang saroopae kukarmang praṇaasee.

Obeisances to the Ultimate Song and purest form of love.

Obeisances to the Fierce One Whose fear runs the reins of this world. Obeisances to Him Who can destroy the world by ordering a draught.68.

Obeisances to Him, Who possesses the power to cause any ailments. Obeisances to the real enjoyer of all worldly pleasures (by virtue of residing within every being).

Obeisances to the Conqueror of the world Whom all fear.69.

Obeisances to Him Who knows everything and permeates all existence.

Obeisances to the one Whose Name is the Ultimate Mystical Formula and Incantation.70.

Obeisances to Him Who looks after everyone and Whose magnetic charm attracts all.

Obeisances to Him Who is all colours and forms. Obeisances to the Bodyless Who reserves the power to destroy the three worlds (earth, sky and nether regions).71.

Obeisances to the life within all beings. Obeisances to Him, the Seed or Source or Cause of all beings.

He is beyond sorrows and miseries and unforced by any influence and indivisible. He is the Supreme Benefactor Who grants bounties to all.72.

He is an Idol of Benevolence and Destroyer of Evil deeds.

ਸਦਾ ਸਰਬ ਦਾ ਰਿਧਿ ਸਿਧੰ ਨਿਵਾਸੀ ॥ ੭੩ ॥
Sadaa sarbdaa ridh sidhang nivaasee.73.

ਚਰਪਟ ਛੰਦ ॥
Charpaṭ Chhand.

ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
Tva Prasaad.

ਅੰਮ੍ਰਿੱਤ ਕਰਮੇ ॥ ਅੰਬ੍ਰਿਤ ਧਰਮੇ ॥
Ammrit karmae. Ammbrit dharmae.

ਅਖੱਲ ਜੋਗੇ ॥ ਅਚੱਲ ਭੋਗੇ ॥ ੭੪ ॥
Akhall jogae. Achall bhogae.74.

ਅਚੱਲ ਰਾਜੇ ॥ ਅਟੱਲ ਸਾਜੇ ॥
Achall raajae. Aṭall saajae.

ਅਖੱਲ ਧਰਮੰ ॥ ਅਲੱਖ ਕਰਮੰ ॥ ੭੫ ॥
Akhall dharmang. Alakkh karmang.75.

ਸਰਬੰ ਦਾਤਾ ॥ ਸਰਬੰ ਗਿਆਤਾ ॥
Sarbang daataa. Sarbang giaataa.

ਸਰਬੰ ਭਾਨੇ ॥ ਸਰਬੰ ਮਾਨੇ ॥ ੭੬ ॥
Sarbang bhaanae. Sarbang maanae.76.

ਸਰਬੰ ਪ੍ਰਾਣੰ ॥ ਸਰਬੰ ਤ੍ਰਾਣੰ ॥
Sarbang praaṇang. Sarbang traaṇang.

ਸਰਬੰ ਭੁਗਤਾ ॥ ਸਰਬੰ ਜੁਗਤਾ ॥ ੭੭ ॥
Sarbang bhugtaa. Sarbang jugtaa.77.

All spiritual and occult powers stem from Him.73.

Name of metrical structure to follow.

This composition is being written with Your Grace.

God's actions are irreversible. His laws are immutable.

He is absorbed into the entire creation and His rule is perennial.74.

His rule and His creation are unshakeable.

His laws are without imperfections. His actions are beyond human comprehension.75.

He is the Benevolent Lord, the provider to all who knows the secrets of every heart.

He provides light to all and is revered by all.76.

He is the life within all beings and support of all.

His rule governs all and He remains among all.77.

ਸਰਬੰ ਦੇਵੰ ॥ ਸਰਬੰ ਭੇਵੰ ॥ ਸਰਬੰ ਕਾਲੇ ॥ ਸਰਬੰ ਪਾਲੇ ॥ ੭੮ ॥
Sarbang daevang. Sarbang bhaevang.
Sarbang kaalae. Sarbang paalae.78.

ਰੂਆਲ ਛੰਦ ॥
Rooaal Chhand.

ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
Tva Prasaad.

ਆਦਿ ਰੂਪ ਅਨਾਦਿ ਮੂਰਤਿ ਅਜੋਨਿ ਪੁਰਖ ਅਪਾਰ ॥
Aad roop anaad moorat ajon purakh apaar.

ਸਰਬ ਮਾਨ ਤ੍ਰਿਮਾਨ ਦੇਵ ਅਭੇਵ ਆਦਿ ਉਦਾਰ ॥
Sarb maan trimaan daev abhaev aad udaar.

ਸਰਬ ਪਾਲਕ ਸਰਬ ਘਾਲਕ ਸਰਬ ਕੋ ਪੁਨਿ ਕਾਲ ॥
Sarb paalak sarb ghaalak sarb ko pun kaal.

ਜੱਤ੍ਰ ਤੱਤ੍ਰ ਬਿਰਾਜਹੀ ਅਵਧੂਤ ਰੂਪ ਰਸਾਲ ॥ ੭੯ ॥
Jattra tattra biraajahee avdhoot roop rasaal.79.

ਨਾਮ ਠਾਮ ਨ ਜਾਤਿ ਜਾ ਕਰ ਰੂਪ ਰੰਗ ਨ ਰੇਖ ॥
Naam ṭhaam na jaat jaa kar roop rang na raekh.

ਆਦਿ ਪੁਰਖ ਉਦਾਰ ਮੂਰਤਿ ਅਜੋਨਿ ਆਦਿ ਅਸੇਖ ॥
Aad purakh udaar moorat ajon aad asaekh.

ਦੇਸ ਔਰ ਨ ਭੇਸ ਜਾ ਕਰ ਰੂਪ ਰੇਖ ਨ ਰਾਗ ॥
Daes aur na bhaes jaa kar roop raekh na raag.

He is Reverable and Worshippable and He knows everything. God is the Destroyer and Sustainer of life at the same time.78.

Name of metrical structure that follows.

This composition is written with Your Grace.

God is the primal form without any defined beginning and free from cycle of births and deaths. He resides in every being and His expanse is unlimited.

He is the Revered One worshipped in three worlds and the light Himself Whom none has completely comprehended. God, the Benevolent One, is the beginning of entire creation.

He is the Sustainer, the Destroyer Who grants death to all.

God is Omnipresent, the root of all pleasures and joys but remains detached from them.79.

He has no particular name, abode, caste, form, colour or sign.

He is the beginning or source of the creation and permeates entire creation. Benevolence is His form. He is neither born nor dies. He exists since the beginning and His form is immaculate.

He is not confined to a particular region or country, a particular attire, a specific form or sign. He does not crave for any particular pleasure.

ਜੱਤ੍ ਤੱਤ੍ ਦਿਸਾ ਵਿਸਾ ਹੁਇ ਫੈਲਿਓ ਅਨੁਰਾਗ॥ ੮੦॥
Jattra tattra disaa visaa huae phailio anuraag.80.

ਨਾਮ ਕਾਮ ਬਿਹੀਨ ਪੇਖਤ ਧਾਮ ਹੂੰ ਨਹਿ ਜਾਹਿ॥
Naam kaam biheen paekhat dhaam hoon naih jaahae.

ਸਰਬ ਮਾਨ ਸਰਬੱਤ੍ ਮਾਨ ਸਦੈਵ ਮਾਨਤ ਤਾਹਿ॥
Sarb maan sarbattra maan sadaiv maanat taahae.

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ॥
Aek moorat anaek darsan keen roop anaek.

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ॥ ੮੧॥
Khael khael akhael khaelan ant ko phir aek.81.

ਦੇਵ ਭੇਵ ਨ ਜਾਨਹੀ ਜਿਹ ਬੇਦ ਅਉਰ ਕਤੇਬ॥
Daev bhaev na jaan-hee jaih baed aur kataeb.

ਰੂਪ ਰੰਗ ਨ ਜਾਤਿ ਪਾਤਿ ਸੁ ਜਾਨਈ ਕਿਂਹ ਜੇਬ॥
Roop rang na jaat paat so jaanaee kainh jaeb.

ਤਾਤ ਮਾਤ ਨ ਜਾਤ ਜਾ ਕਰ ਜਨਮ ਮਰਨ ਬਿਹੀਨ॥
Taat maat na jaat jaa kar janam maran biheen.

ਚੱਕ੍ਰ ਬੱਕ੍ਰ ਫਿਰੈ ਚਤੁਰ ਚੱਕ ਮਾਨਹੀ ਪੁਰ ਤੀਨ॥ ੮੨॥
Chakkra bakkra phirai chatur chakk maanahee pur teen.82.

ਲੋਕ ਚਉਦਹ ਕੇ ਬਿਖੈ ਜਗ ਜਾਪਹੀ ਜਿਂਹ ਜਾਪ॥
Lok chaudaih kae bikhai jag jaapahee jainh jaap.

ਆਦਿ ਦੇਵ ਅਨਾਦਿ ਮੂਰਤਿ ਥਾਪਿਓ ਸਬੈ ਜਿਂਹ ਥਾਪਿ॥
Aad daev anaad moorat thaapio sabai jainh thaap.

He permeates every nook and corner in form of Eternal Love.80.

The Nameless, Desireless God does not reside in a particular place.

He is the Revered One to Whom everyone bows and worships and in Whom everyone believes.

God is one, but visible in various forms that He has acquired.

God in His playful mood creates and destroys the world, and is the only One left in the end. 81.

Neither the Demigods, nor the religious books of Hindus or Saamis, have known God, or offered His complete description.

Nobody knows His colour, form, caste, dynasty or appearance.

He does not have a father or a mother, is casteless and is beyond births and deaths.

His dreadly death trap looms in all four directions. The beings of the three worlds bow before Him. 82.

Beings across the fourteen regions of this world chant His Name.

He is the foremost worshipped entity, the source of Whose creation is unknown but Who has created everything that exists.

ਪਰਮ ਰੂਪ ਪੁਨੀਤ ਮੂਰਤਿ ਪੂਰਨ ਪੁਰਖ ਅਪਾਰ॥
Param roop puneet moorat pooran purakh apaar.

ਸਰਬ ਬਿਸ੍ਵ ਰਚਿਓ ਸੁਯੰਭਵ ਗੜਨ ਭੰਜਨਹਾਰ॥ ੮੩॥
Sarb bisva rachio suyambhav garan bhanjanhaar.83.

ਕਾਲ ਹੀਨ ਕਲਾ ਸੰਜੁਗਤਿ ਅਕਾਲ ਪੁਰਖ ਅਦੇਸ॥
Kaal heen kalaa sanjugat akaal purakh adaes.

ਧਰਮ ਧਾਮ ਸੁ ਭਰਮ ਰਹਿਤ ਅਭੂਤ ਅਲਖ ਅਭੇਸ॥
Dharam dhaam so bharam raihait abhoot alakh abhaes.

ਅੰਗ ਰਾਗ ਨ ਰੰਗ ਜਾ ਕਹਿ ਜਾਤਿ ਪਾਤਿ ਨ ਨਾਮ॥
Ang raag na rang jaa kaih jaat paat na naam.

ਗਰਬ ਗੰਜਨ ਦੁਸਟ ਭੰਜਨ ਮੁਕਤਿ ਦਾਇਕ ਕਾਮ॥ ੮੪॥
Garb ganjan dust bhanjan mukt daayak kaam.84.

ਆਪ ਰੂਪ ਅਮੀਕ ਅਨ ਉਸਤਤਿ ਏਕ ਪੁਰਖ ਅਵਧੂਤ॥
Aap roop ameek an ustat aek purakh avdhoot.

ਗਰਬ ਗੰਜਨ ਸਰਬ ਭੰਜਨ ਆਦਿ ਰੂਪ ਅਸੂਤ॥
Garb ganjan sarb bhanjan aad roop asoot.

ਅੰਗ ਹੀਨ ਅਭੰਗ ਅਨਾਤਮ ਏਕ ਪੁਰਖ ਅਪਾਰ॥
Ang heen abhang anaatam aek purakh apaar.

ਸਰਬ ਲਾਇਕ ਸਰਬ ਘਾਇਕ ਸਰਬ ਕੋ ਪ੍ਰਤਿਪਾਰ॥ ੮੫॥
Sarb laayak sarb ghaayak sarb ko pratipaar.85.

ਸਰਬ ਗੰਤਾ ਸਰਬ ਹੰਤਾ ਸਰਬ ਤੇ ਅਨਭੇਖ॥
Sarb gantaa sarb hantaa sarb tae anbhaekh.

He is the primal form, the pure one, complete in Himself, residing in everyone and is limitless.

God has created the entire universe and has manifested from Himself. He is the Creator and Destroyer of the entire cosmos. 83.

God does not die. He is capable of everything, is free from death, resides in everyone and is not confined to a particular country or abode.

He is the epicentre of every religion, without doubts, not made of five earthly elements, is invisible and has no particular attire.

He does not crave to acquire a body, is colourless, casteless, does not belong to any particular dynasty and has no singular name.

God shatters the ego of individuals, destroys the evil doers, grants salvation and fulfills all other wishes.84.

He is self effulgent, profound, beyond the scope of praise, the complete One, residing in everyone and beyond the clutches of Maya.

God can destroy egoes and end all beings. He is present since the beginning of creation and yet is not born like ordinary mortals.

He is without a bodily structure, is Indestructible, is without a human like soul, is complete in Himself, resides in every being and is limitless.

God is capable of doing everything. He destroys every being and nourishes them as well.85.

God can reach everyone and can destroy everyone. His form is the strangest of all.

ਸਰਬ ਸਾਸਤ੍ ਨ ਜਾਨਹੀ ਜਿੰਹ ਰੂਪ ਰੰਗੁ ਅਰੁ ਰੇਖ॥
Sarb saastra na jaan-hee jainh roop rang ar raekh.

ਪਰਮ ਬੇਦ ਪੁਰਾਣ ਜਾ ਕਹਿ ਨੇਤ ਭਾਖਤ ਨਿੱਤ॥
Param baed puraaṇ jaa kaih naet bhaakhat nitt.

ਕੋਟਿ ਸਿੰਮ੍ਰਿਤ ਪੁਰਾਨ ਸਾਸਤ੍ ਨ ਆਵਈ ਵਹੁ ਚਿੱਤ॥ ੮੬॥
Koṭ Simmrit Puraan Saastra na aavaee vauh chitt.86.

ਮਧੁਭਾਰ ਛੰਦ॥
Madhbhaar Chhand.

ਤ੍ਵ ਪ੍ਰਸਾਦਿ॥
Tva Prasaad.

ਗੁਨ ਗਨ ਉਦਾਰ॥ ਮਹਿਮਾ ਅਪਾਰ॥
Gun gan udaar. Maihmaa apaar.

ਆਸਨ ਅਭੰਗ॥ ਉਪਮਾ ਅਨੰਗ॥ ੮੭॥
Aasan abhang. Upmaa anang.87.

ਅਨਭਉ ਪ੍ਰਕਾਸ॥ ਨਿਸ ਦਿਨ ਅਨਾਸ॥
Anbhau prakaas. Nis-din anaas.

ਆਜਾਨ ਬਾਹੁ॥ ਸਾਹਾਨ ਸਾਹੁ॥ ੮੮॥
Aajaan baah. Saahaan saah.88.

ਰਾਜਾਨ ਰਾਜ॥ ਭਾਨਾਨ ਭਾਨ॥
Raajaan raaj. Bhaanaan bhaan.

ਦੇਵਾਨ ਦੇਵ॥ ਉਪਮਾ ਮਹਾਨ॥ ੮੯॥
Daevaan daev. Upmaa mahaan.89.

None of the scriptures can define His form, colour or structure.

The Veds and Purans can only state that He is always superior to all and uncomparable.

Even by reading crores of scriptures and religious books, one cannot completely comprehend God's actual form.86.

Name of the metrical structure to follow.

This composition comes through with Your Grace.

The Benevolent God is an apostle of innumerable virtues. His grandeur is unmatched.

His seat is unshakeable. He has no comparable entity that could match His qualities.87.

God is enlightened from within. The Indestructible God is present day and night.

He controls the powers that create the universe and its beings. He is wealthier than the wealthy.88.

He is the King of Kings and provider of light to the sun.

He is the God of the Demigods and most worthy of praise.89.

ਇੰਦ੍ਰਾਨ ਇੰਦ੍ਰ ॥ ਬਾਲਾਨ ਬਾਲ ॥
Indraan Indra. Baalaan baal.

ਰੰਕਾਨ ਰੰਕ ॥ ਕਾਲਾਨ ਕਾਲ ॥ ੯੦ ॥
Rankaan rank. Kaalaan kaal.90.

ਅਨਭੂਤ ਅੰਗ ॥ ਆਭਾ ਅਭੰਗ ॥
Anbhoot ang. Aabhaa abhang.

ਗਤਿ ਮਿਤਿ ਅਪਾਰ ॥ ਗੁਨ ਗਨ ਉਦਾਰ ॥ ੯੧ ॥
Gat mit apaar. Gun gan udaar.91.

ਮੁਨਿ ਗਨ ਪ੍ਰਨਾਮ ॥ ਨਿਰਭੈ ਨਿਕਾਮ ॥
Mun gan pranaam. Nirbhai nikaam.

ਅਤਿ ਦੁਤਿ ਪ੍ਰਚੰਡ ॥ ਮਿਤਿ ਗਤਿ ਅਖੰਡ ॥ ੯੨ ॥
At dut prachand. Mit gat akhand.92.

ਆਲਿਸਜ ਕਰਮ ॥ ਆਦ੍ਰਿਸਜ ਧਰਮ ॥
Aalisiya karam. Aadrisiya dharam.

ਸਰਬਾ ਭਰਣਾਢਯ ॥ ਅਨਡੰਡ ਬਾਢਯ ॥ ੯੩ ॥
Sarbaa bharnaadhiya. Andand baadhiya.93.

ਚਾਚਰੀ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
Chaacharee Chhand. Tva Prasaad.

ਗੁਬਿੰਦੇ ॥ ਮੁਕੰਦੇ ॥ ਉਦਾਰੇ ॥ ਅਪਾਰੇ ॥ ੯੪ ॥
Gubindae. Mukandae. Udaarae. Apaarae.94.

ਹਰੀਅੰ ॥ ਕਰੀਅੰ ॥ ਨ੍ਰਿਨਾਮੇ ॥ ਅਕਾਮੇ ॥ ੯੫ ॥
Hareeang. Kareeang. Nrinaamae. Akaamae.95.

He is King of Indra (the king of Demigods). He is higher than the highest.

He resides as a poor amongst the poor and controls death.90.

God is not made of the elements that make up rest of the creation. He is ever Effulgent.

No estimate can be made of His expanse or condition. The Benevolent God is a treasury of virtues.91.

Even the austeres bow before Him, the Fearless and Desireless God.

His Effulgence is unbearable. None can dampen His Resplendence.92.

God does not need to work too hard to carry out His actions. His laws are subtle and invisible.

His entire creation is as decorated as jewellery. None can punish Him.93.

Name of the metrical structure that follows. This composition is written with Your Grace.

God knows what's in every being's heart. He is the one who grants salvation. He is the Benevolent and Infinite.94.

He is the Destroyer, the Creator, the Nameless and Desireless.95.

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥
Bhujang Prayaat Chhand.

ਚੱਤ੍ ਚੱਕ੍ਰ ਕਰਤਾ ॥ ਚੱਤ੍ ਚੱਕ੍ਰ ਹਰਤਾ ॥
Chattra chakkra kartaa. Chattra chakkra hartaa.

ਚੱਤ੍ ਚੱਕ੍ਰ ਦਾਨੇ ॥ ਚੱਤ੍ ਚੱਕ੍ਰ ਜਾਨੇ ॥ ੯੬ ॥
Chattra chakkra daanae. Chattra chakkra jaanae.96.

ਚੱਤ੍ ਚੱਕ੍ਰ ਵਰਤੀ ॥ ਚੱਤ੍ ਚੱਕ੍ਰ ਭਰਤੀ ॥
Chattra chakkra vartee. Chattra chakkra bhartee.

ਚੱਤ੍ ਚੱਕ੍ਰ ਪਾਲੇ ॥ ਚੱਤ੍ ਚੱਕ੍ਰ ਕਾਲੇ ॥ ੯੭ ॥
Chattra chakkra paalae. Chattra chakkra kaalae.97.

ਚੱਤ੍ ਚੱਕ੍ਰ ਪਾਸੇ ॥ ਚੱਤ੍ ਚੱਕ੍ਰ ਵਾਸੇ ॥
Chattra chakkra paasae. Chattra chakkra vaasae.

ਚੱਤ੍ ਚੱਕ੍ਰ ਮਾਨਯੈ ॥ ਚੱਤ੍ ਚੱਕ੍ਰ ਦਾਨਯੈ ॥ ੯੮ ॥
Chattra chakkra maanyai. Chattra chakkra daanyai.98.

ਚਾਚਰੀ ਛੰਦ ॥
Chaacharee Chhand.

ਨ ਸੱਤ੍ਰੈ ॥ ਨ ਮਿੱਤ੍ਰੈ ॥ ਨ ਭਰਮੰ ॥ ਨ ਭਿੱਤ੍ਰੈ ॥ ੯੯ ॥
Na sattrai. Na mittrai. Na bharmang. Na bhittrai.99.

ਨ ਕਰਮੰ ॥ ਨ ਕਾਏ ॥ ਅਜਨਮੰ ॥ ਅਜਾਏ ॥ ੧੦੦ ॥
Na karmang. Na kaae. Ajanmang. Ajaae.100.

ਨ ਚਿੱਤ੍ਰੈ ॥ ਨ ਮਿੱਤ੍ਰੈ ॥ ਪਰੇ ਹੈਂ ॥ ਪਵਿੱਤ੍ਰੈ ॥ ੧੦੧ ॥
Na chittrai. Na mittrai. Parae hain. Pavittrai.101.

Name of metrical structure.

He is the Creator and Destroyer of the expanse in all four directions.

He is the one distributing bounties, the knower of every heart everywhere.96.

He is present in all four directions and the one Who provides nourishment to all.

He is the Protector and the Destructor.97.

He exists in all four directions.

He is worshipped by all in all four directions and is the Bestower of bounties.98.

Name of metrical structure.

He has no enemy, no friend, no doubts and is dearthless.99.

He is beyond deeds, without a body, beyond birth and not born through a woman.100.

He does not have an image, no friend as there is none equal to Him. He is beyond all beings and is pure.101.

ਪ੍ਰਿਥੀਸੈ ॥ ਅਦੀਸੈ ॥ ਅਦ੍ਰਿਸੈ ॥ ਅਕ੍ਰਿਸੈ ॥ ੧੦੨ ॥
Pritheesai. Adeesai. Adrisai. Akrisai.102.

ਭਗਵਤੀ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ਕਥਤੇ ॥
Bhagvatee Chhand. Tva Prasaad Kathtae.

ਕਿ ਆਛਿੱਜ ਦੇਸੈ ॥ ਕਿ ਆਭਿੱਜ ਭੇਸੈ ॥
Kae aachhijj daesai. Kae aabhijj bhaesai.

ਕਿ ਆਗੰਜ ਕਰਮੈ ॥ ਕਿ ਆਭੰਜ ਭਰਮੈ ॥ ੧੦੩ ॥
Kae aaganj karmai. Kae aabhanj bharmai.103.

ਕਿ ਆਭਿਜ ਲੋਕੈ ॥ ਕਿ ਆਦਿਤ ਸੋਕੈ ॥
Kae aabhijj lokai. Kae aadit sokai.

ਕਿ ਅਵਧੂਤ ਬਰਨੈ ॥ ਕਿ ਬਿਭੂਤ ਕਰਨੈ ॥ ੧੦੪ ॥
Kae avdhoot barnai. Kae bibhoot karnai.104.

ਕਿ ਰਾਜੰ ਪ੍ਰਭਾ ਹੈਂ ॥ ਕਿ ਧਰਮੰ ਧੁਜਾ ਹੈਂ ॥
Kae raajang prabhaa hain. Kae dharmang dhujaa hain.

ਕਿ ਆਸੋਕ ਬਰਨੈ ॥ ਕਿ ਸਰਬਾ ਅਭਰਨੈ ॥ ੧੦੫ ॥
Kae aasok barnai. Kae sarbaa abharnai.105.

ਕਿ ਜਗਤੰ ਕ੍ਰਿਤੀ ਹੈਂ ॥ ਕਿ ਛਤ੍ਰੰ ਛਤ੍ਰੀ ਹੈਂ ॥
Kae jagtang kritee hain. Kae chhatrang chhatree hain.

ਕਿ ਬ੍ਰਹਮੰ ਸਰੂਪੈ ॥ ਕਿ ਅਨਭਉ ਅਨੂਪੈ ॥ ੧੦੬ ॥
Kae brahmang saroopai. Kae anbhau anoopai.106.

ਕਿ ਆਦਿ ਅਦੇਵ ਹੈਂ ॥ ਕਿ ਆਪਿ ਅਭੇਵ ਹੈਂ ॥
Kae aad adaev hain. Kae aap abhaev hain.

God is the Lord of the world, Who is its owner since inception. He, the invisible one, does not shrink.102.

Name of metrical structure. With Your Grace.

His territory is Imperishable. His attire is Indestructible.

God is not attained by observing any rituals. No delusion or doubt can shake Him.103.

God's territory is permanent and unchallenged. He can deny the sun of its shine.

His stature is unaffected by the influence of Maya. He is the source of all Effulgence.104.

He is the light that shines within kings. He is the one Who decorates religion.

He is beyond worries. He is the jewel that makes everyone beautiful.105.

He is the creator of the cosmos, the provider of strength to the brave warriors.

He is the root and source of beauty in all its forms. His inner knowledge is uncomparable.106.

He is the Primal God since the beginning of the creation. He is the only one like Himself, so no one can understand Him completely.

ਕਿ ਚਿੱਤ੍ਰੰ ਬਿਹੀਨੈ ॥ ਕਿ ਏਕੈ ਅਧੀਨੈ ॥ ੧੦੭ ॥
Kae chittrang biheenai. Kae aekai adheenai.107.

ਕਿ ਰੋਜ਼ੀ ਰਜ਼ਾਕੈ ॥ ਰਹੀਮੈ ਰਿਹਾਕੈ ॥
Kae rozee razaakai. Raheemai rihaakai.

ਕਿ ਪਾਕ ਬਿਐਬ ਹੈਂ ॥ ਕਿ ਗ਼ੈਬੁਲ ਗ਼ੈਬ ਹੈਂ ॥ ੧੦੮ ॥
Kae paak bae-aib hain. Kae gaibul gaib hain.108.

ਕਿ ਅਫਵੁਲ ਗੁਨਾਹ ਹੈਂ ॥ ਕਿ ਸ਼ਾਹਾਨ ਸ਼ਾਹ ਹੈਂ ॥
Kae aphvul gunaah hain. Kae shaahaan shaah hain.

ਕਿ ਕਾਰਨ ਕੁਨਿੰਦ ਹੈਂ ॥ ਕਿ ਰੋਜ਼ੀ ਦਿਹੰਦ ਹੈਂ ॥ ੧੦੯ ॥
Kae kaaran kunind hain. Kae rozee dihand hain.109.

ਕਿ ਰਾਜ਼ਕ ਰਹੀਮ ਹੈਂ ॥ ਕਿ ਕਰਮੰ ਕਰੀਮ ਹੈਂ ॥
Kae raazak raheem hain. Kae karmang kareem hain.

ਕਿ ਸਰਬੰ ਕਲੀ ਹੈਂ ॥ ਕਿ ਸਰਬੰ ਦਲੀ ਹੈਂ ॥ ੧੧੦ ॥
Kae sarbang kalee hain. Kae sarbang dalee hain.110.

ਕਿ ਸਰਬੱਤ੍ਰ ਮਾਨਿਯੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਦਾਨਿਯੈ ॥
Kae sarbattra maaniyai. Kae sarbattra daaniyai.

ਕਿ ਸਰਬੱਤ੍ਰ ਗਉਨੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭਉਨੈ ॥ ੧੧੧ ॥
Kae sarbattra gaunai. Kae sarbattra bhaunai.111.

ਕਿ ਸਰਬੱਤ੍ਰ ਦੇਸੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭੇਸੈ ॥
Kae sarbattra daesai. Kae sarbattra bhaesai.

ਕਿ ਸਰਬੱਤ੍ਰ ਰਾਜੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਸਾਜੈ ॥ ੧੧੨ ॥
Kae sarbattra raajai. Kae sarbattra saajai.112.

His image cannot be drawn or painted. He is the only one Who can influence or control Himself.107.

He feeds all, the Benevolent God, and grants them liberation (from misery).

He is the Pure Unblemished One and is mysteriously hidden. 108.

He is the Pardoner of sins, the King of kings.

He is the Cause of all reasons and Provider of bounties to everyone.109.

He is the one Who sustains all, and the kind one Who showers His Grace on everyone.

He is the All Powerful. He annihilates all beings.110.

He is being worshipped everywhere. He is the Munificent One distributing alms.

His reach is unlimited. He is present in every iota of this universe.111.

He is present in every country or territory. He is the one present in every attire or guise.

He is the Ultimate Master Who has created everything.112.

ਕਿ ਸਰਬੱਤ੍ ਦੀਨੈ ॥ ਕਿ ਸਰਬੱਤ੍ ਲੀਨੈ ॥
Kae sarbattra deenai. Kae sarbattra leenai.

ਕਿ ਸਰਬੱਤ੍ ਜਾ ਹੋ ॥ ਕਿ ਸਰਬੱਤ੍ ਭਾ ਹੋ ॥ ੧੧੩ ॥
Kae sarbattra jaa ho. Kae sarbattra bhaa ho.113.

ਕਿ ਸਰਬੱਤ੍ ਦੇਸੈ ॥ ਕਿ ਸਰਬੱਤ੍ ਭੇਸੈ ॥
Kae sarbattra daesai. Kae sarbattra bhaesai.

ਕਿ ਸਰਬੱਤ੍ ਕਾਲੈ ॥ ਕਿ ਸਰਬੱਤ੍ ਪਾਲੈ ॥ ੧੧੪ ॥
Kae sarbattra kaalai. Kae sarbattra paalai.114.

ਕਿ ਸਰਬੱਤ੍ ਹੰਤਾ ॥ ਕਿ ਸਰਬੱਤ੍ ਗੰਤਾ ॥
Kae sarbattra hantaa. Kae sarbattra gantaa.

ਕਿ ਸਰਬੱਤ੍ ਭੇਖੀ ॥ ਕਿ ਸਰਬੱਤ੍ ਪੇਖੀ ॥ ੧੧੫ ॥
Kae sarbattra bhaekhee. Kae sarbattra paekhee.115.

ਕਿ ਸਰਬੱਤ੍ ਕਾਜੈ ॥ ਕਿ ਸਰਬੱਤ੍ ਰਾਜੈ ॥
Kae sarbattra kaajai. Kae sarbattra raajai.

ਕਿ ਸਰਬੱਤ੍ ਸੋਖੈ ॥ ਕਿ ਸਰਬੱਤ੍ ਪੋਖੈ ॥ ੧੧੬ ॥
Kae sarbattra sokhai. Kae sarbattra pokhai.116.

ਕਿ ਸਰਬੱਤ੍ ਤ੍ਰਾਣੈ ॥ ਕਿ ਸਰਬੱਤ੍ ਪ੍ਰਾਣੈ ॥
Kae sarbattra traaṇai. Kae sarbattra praaṇai.

ਕਿ ਸਰਬੱਤ੍ ਦੇਸੈ ॥ ਕਿ ਸਰਬੱਤ੍ ਭੇਸੈ ॥ ੧੧੭ ॥
Kae sarbattra daesai. Kae sarbattra bhaesai.117.

ਕਿ ਸਰਬੱਤ੍ ਮਾਨਿਯੈਂ ॥ ਸਦੈਵੰ ਪ੍ਰਧਾਨਿਯੈਂ ॥
Kae sarbattra maaniyain. Sadaivang pradhaaniyain.

He is the generous one Who grants everything. He is absorbed into everything.

His glory effulges every nook and corner. His light brightens the entire space.113.

He is present everywhere in all countries. Life in its various guises or forms is His manifestation.

He decides the end of every being and also nourishes them and provides with all their requirements.114.

He can annihilate everything, every being. There exists no place that He cannot reach.

He is the one present in all beings who are only His guises. He is the one taking care of every being.115.

Every action, initiates with his direction. He is the Supreme Master.

He has the power to bleed. He has the power to feed.116.

Its His power manifesting in various forms in this universe. All life looming everywhere is His grant.

He is the one present in every country and every attire or form that every being has acquired.117.

Everyone follows Him. He is the Ultimate Leader everywhere.

ਕਿ ਸਰਬੱਤ੍ਰ ਜਾਪਿਯੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਥਾਪਿਯੈ ॥ ੧੧੮ ॥
Kae sarbattra jaapiyai. Kae sarbattra thaapiyai.118.

ਕਿ ਸਰਬੱਤ੍ਰ ਭਾਨੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਮਾਨੈ ॥
Kae sarbattra bhaanai. Kae sarbattra maanai.

ਕਿ ਸਰਬੱਤ੍ਰ ਇੰਦ੍ਰੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਚੰਦ੍ਰੈ ॥ ੧੧੯ ॥
Kae sarbattra Indrai. Kae sarbattra chandrai.119.

ਕਿ ਸਰਬੰ ਕਲੀਮੈ ॥ ਕਿ ਪਰਮੰ ਫ਼ਹੀਮੈ ॥
Kae sarbang kaleemai. Kae parmang faheemai.

ਕਿ ਆਕਲ ਅਲਾਮੈ ॥ ਕਿ ਸਾਹਿਬ ਕਲਾਮੈ ॥ ੧੨੦ ॥
Kae aakal alaamai. Kae saahib kalaamai.120.

ਕਿ ਹੁਸਨਲ ਵਜੂ ਹੈਂ ॥ ਤਮਾਮੁਲ ਰੁਜੂ ਹੈਂ ॥
Kae husnal vajoo hain. Tamaamul rujoo hain.

ਹਮੇਸੁਲ ਸਲਾਮੈਂ ॥ ਸਲੀਖਤ ਮੁਦਾਮੈਂ ॥ ੧੨੧ ॥
Hamaesul salaamain. Saleekhat mudaamain.121.

ਗ਼ਨੀਮੁਲ ਸ਼ਿਕਸਤੈ ॥ ਗ਼ਰੀਬੁਲ ਪਰਸਤੈ ॥
Ganeemul shikastai. Gareebul parastai.

ਬਿਲੰਦੁਲ ਮਕਾਨੈਂ ॥ ਜ਼ਮੀਨੁਲ ਜ਼ਮਾਨੈਂ ॥ ੧੨੨ ॥
Bilandul makaanain. Zameenul zamaanain.122.

ਤਮੀਜ਼ੁਲ ਤਮਾਮੈਂ ॥ ਰੁਜੂਅਲ ਨਿਧਾਨੈਂ ॥
Tameezul tamaamain. Rujooal nidhaanain.

ਹਰੀਫ਼ੁਲ ਅਜੀਮੈਂ ॥ ਰਜ਼ਾਇਕ ਯਕੀਨੈਂ ॥ ੧੨੩ ॥
Hareeful azeemain. Razaaek yakeenain.123.

Everyone chants His Name. He is the one established in every corner.118.

He is the Sun like that provides light to everyone. He is the one revered by every being.

He is the Indra or the moon. He showers His delicate moonlight like Grace.119.

He is the one residing in everyone and uttering luscious words. He possesses the prime knowledge.

He is the learned with sublime intelligence and a Master of Expression.120.

He is an Idol of Beauty. He thinks about all His beings.

His creation is forever. None can create obstacles in it or destroy it.121.

He defeats our enemies. He takes care of the poor and the helpless.

He dwells in the highest abode. He is always present everywhere on earth.122.

He recognises all and can differentiate the sinner from the virtuous. He has an endless treasure of the virtue of looking after everyone.

He is a great enemy of our enemies. It can be confidently said that He is the One Who provides everything.123.

ਅਨੇਕੁਲ ਤਰੰਗ ਹੈਂ ॥ ਅਭੇਦ ਹੈਂ ਅਭੰਗ ਹੈਂ ॥
Anaekul tarang hain. Abhaed hain abhang hain.

ਅਜ਼ੀਜ਼ੁਲ ਨਿਵਾਜ਼ ਹੈਂ ॥ ਗ਼ਨੀਮੁਲ ਖ਼ਿਰਾਜ ਹੈਂ ॥ ੧੨੪ ॥
Azeezul nivaaz hain. Ganeemul khiraaj hain.124.

ਨਿਰੁਕਤ ਸਰੂਪ ਹੈਂ ॥ ਤ੍ਰਿਮੁਕਤਿ ਬਿਭੂਤ ਹੈਂ ॥
Nirukat saroop hain. Trimukat bibhoot hain.

ਪ੍ਰਭੁਗਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥ ਸੁ ਜੁਗਤਿ ਸੁਧਾ ਹੈਂ ॥ ੧੨੫ ॥
Prabhugat prabhaa hain. So jugat sudha hain.125.

ਸਦੈਵੰ ਸਰੂਪ ਹੈਂ ॥ ਅਭੇਦੀ ਅਨੂਪ ਹੈਂ ॥
Sadaivang saroop hain. Abhaedee anoop hain.

ਸਮਸਤੋ ਪਰਾਜ ਹੈਂ ॥ ਸਦਾ ਸਰਬ ਸਾਜ ਹੈਂ ॥ ੧੨੬ ॥
Samasto paraaj hain. Sadaa sarb saaj hain.126.

ਸਮਸਤੁਲ ਸਲਾਮ ਹੈਂ ॥ ਸਦੈਵਲ ਅਕਾਮ ਹੈਂ ॥
Samastul salaam hain. Sadaivul akaam hain.

ਨ੍ਰਿਬਾਧ ਸਰੂਪ ਹੈਂ ॥ ਅਗਾਧ ਹੈਂ ਅਨੂਪ ਹੈਂ ॥ ੧੨੭ ॥
Nribaadh saroop hain. Agaadh hain anoop hain.127.

ਓਅੰ ਆਦਿ ਰੂਪੇ ॥ ਅਨਾਦਿ ਸਰੂਪੇ ॥
Oang aad roopae. Anaad saroopae.

ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਮੇ ॥ ੧੨੮ ॥
Anangee anaamae. Tribhangee trikaamae.128.

ਤ੍ਰਿਬਰਗੰ ਤ੍ਰਿਬਾਧੇ ॥ ਅਗੰਜੇ ਅਗਾਧੇ ॥
Tribargang tribaadhae. Aganjae agaadhae.

He is an ocean and all beings are His waves. He is beyond human comprehension and Indestructible.

He blesses the ones dear to Him, His devotees. He punishes the evil doers.124.

His form is beyond description. His effulgence is such that He lies beyond the three attributes of Maya.

All beings are surviving in His light. He is the secret nectar within every being to be relished.125.

His form is permanent.
No entity is comparable to Him.

He can overpower anyone and He is the one Who creates everything.126.

He protects everyone and is ever Desireless.

His form is such that none can create obstacles for Him.
His expanse is unlimited and He is uncomparable.127.

He is the soul within all living beings. His form has the foremost existence and no defined beginning.

He has no body or a secular name. He has the capacity to devastate all three worlds or fulfill the desire of the beings that reside within them.128.

He rules the three worlds which work under His Ordinance.

ਸੁਭੰ ਸਰਬ ਭਾਗੇ ॥ ਸੁ ਸਰਬਾ ਅਨੁਰਾਗੇ ॥ ੧੨੯ ॥
Subhang sarb bhaagae. So sarbaa anuraagae.129.

ਤ੍ਰਿਭੁਗਤ ਸਰੂਪ ਹੈਂ ॥ ਅਛਿੱਜ ਹੈਂ ਅਛੂਤ ਹੈਂ ॥
Tribhugat saroop hain. Achhijj hain achhoot hain.

ਕਿ ਨਰਕੰ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਪ੍ਰਿਥੀਉਲ ਪ੍ਰਵਾਸ ਹੈਂ ॥ ੧੩੦ ॥
Kae narkang praṇaas hain. Pritheeul pravaas hain.130.

ਨਿਰੁਕਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥ ਸਦੈਵੰ ਸਦਾ ਹੈਂ ॥
Nirukat prabhaa hain. Sadaivang sadaa hain.

ਬਿਭੁਗਤਿ ਸਰੂਪ ਹੈਂ ॥ ਪ੍ਰਜੁਗਤਿ ਅਨੂਪ ਹੈਂ ॥ ੧੩੧ ॥
Bibhugat saroop hain. Prajugat anoop hain.131.

ਨਿਰੁਕਤਿ ਸਦਾ ਹੈਂ ॥ ਬਿਭੁਗਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥
Nirukat sadaa hain. Bibhugat prabhaa hain.

ਅਨਉਕਤਿ ਸਰੂਪ ਹੈਂ ॥ ਪ੍ਰਜੁਗਤਿ ਅਨੂਪ ਹੈਂ ॥ ੧੩੨ ॥
Anukat saroop hain. Prajugat anoop hain.132.

ਚਾਚਰੀ ਛੰਦ ॥
Chaacharee Chhand.

ਅਭੰਗ ਹੈਂ ॥ ਅਨੰਗ ਹੈਂ ॥ ਅਭੇਖ ਹੈਂ ॥ ਅਲੇਖ ਹੈਂ ॥ ੧੩੩ ॥
Abhang hain. Anang hain. Abhaekh hain. Alaekh hain.133.

ਅਭਰਮ ਹੈਂ ॥ ਅਕਰਮ ਹੈਂ ॥ ਅਨਾਦਿ ਹੈਂ ॥ ਜੁਗਾਦਿ ਹੈਂ ॥ ੧੩੪ ॥
Abharam hain. Akaram hain. Anaad hain. Jugaad hain.134.

ਅਜੈ ਹੈਂ ॥ ਅਬੈ ਹੈਂ ॥ ਅਭੂਤ ਹੈਂ ॥ ਅਧੂਤ ਹੈਂ ॥ ੧੩੫ ॥
Ajai hain. Abai hain. Abhoot hain. Adhoot hain.135.

He is Invincible and Limitless.
All His parts are pretty, He loves all His beings.129.

Beings of the three worlds receive pleasures from Him. Neither does He get old nor can He be touched.

God can destroy hell if He wills. It is He Who resides in the form of His transitory beings on earth.130.

The radiance of His light is beyond description.
He is forever existent.

He is the provider of joys to one and all.
He resides in everyone and is an uncomparable entity.131.

His personality is always inexpressible.
All beings relish the light of God.

None can find ways to express what His form is like.
He is a part of all His beings, yet there is none like Him.132.

The metrical structure to follow.

He is Indestructible, without a body, without an attire and cannot be expressed through words or pictures.133.

No delusion can delude Him. He is beyond religious rituals. The time of His birth or appearance cannot be guessed. He has been present since start of ages.134.

He is Invincible, Indestructible, not made of earthly elements and hence Unshakeable.135.

ਅਨਾਸ ਹੈਂ ॥ ਉਦਾਸ ਹੈਂ ॥ ਅਧੰਧ ਹੈਂ ॥ ਅਬੰਧ ਹੈਂ ॥ ੧੩੬ ॥
Anaas hain. Udaas hain. Adhandh hain. Abandh hain.136.

ਅਭਗਤ ਹੈਂ ॥ ਬਿਰਕਤ ਹੈਂ ॥ ਅਨਾਸ ਹੈਂ ॥ ਪ੍ਰਕਾਸ ਹੈਂ ॥ ੧੩੭ ॥
Abhagat hain. Birakat hain. Anaas hain. Prakaas hain.137.

ਨਿਚਿੰਤ ਹੈਂ ॥ ਸੁਨਿੰਤ ਹੈਂ ॥ ਅਲਿੱਖ ਹੈਂ ॥ ਅਦਿੱਖ ਹੈਂ ॥ ੧੩੮ ॥
Nichint hain. Sunint hain. Alikkh hain. Adikkh hain.138.

ਅਲੇਖ ਹੈਂ ॥ ਅਭੇਖ ਹੈਂ ॥ ਅਢਾਹ ਹੈਂ ॥ ਅਗਾਹ ਹੈਂ ॥ ੧੩੯ ॥
Alaekh hain. Abhaekh hain. Aḍhaah hain. Agaah hain.139.

ਅਸੰਭ ਹੈਂ ॥ ਅਗੰਭ ਹੈਂ ॥ ਅਨੀਲ ਹੈਂ ॥ ਅਨਾਦਿ ਹੈਂ ॥ ੧੪੦ ॥
Asambh hain. Agambh hain. Aneel hain. Anaad hain.140.

ਅਨਿੱਤ ਹੈਂ ॥ ਸੁ ਨਿੱਤ ਹੈਂ ॥ ਅਜਾਤ ਹੈਂ ॥ ਅਜਾਦ ਹੈਂ ॥ ੧੪੧ ॥
Anitt hain. So nitt hain. Ajaat hain. Ajaad hain.141.

ਚਰਪਟ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
Charpaṭ Chhand. Tva Prasaad.

ਸਰਬੰ ਹੰਤਾ ॥ ਸਰਬੰ ਗੰਤਾ ॥ ਸਰਬੰ ਖਿਆਤਾ ॥ ਸਰਬੰ ਗਿਆਤਾ ॥ ੧੪੨ ॥
Sarbang hantaa. Sarbang gantaa.
Sarbang khiaataa. Sarbang giaataa.142.

ਸਰਬੰ ਹਰਤਾ ॥ ਸਰਬੰ ਕਰਤਾ ॥ ਸਰਬੰ ਪ੍ਰਾਣੰ ॥ ਸਰਬੰ ਤ੍ਰਾਣੰ ॥ ੧੪੩ ॥
Sarbang hartaa. Sarbang kartaa.
Sarbang praaṇang. Sarbang traaṇang.143.

ਸਰਬੰ ਕਰਮੰ ॥ ਸਰਬੰ ਧਰਮੰ ॥ ਸਰਬੰ ਜੁਗਤਾ ॥ ਸਰਬੰ ਮੁਕਤਾ ॥ ੧੪੪ ॥
Sarbang karmang. Sarbang dharmang.
Sarbang jugtaa. Sarbang muktaa.144.

He is Indestructible or Permanent, beyond worries, not indulged by worldly tensions and relations.136.

He is detached and not attracted by material pleasures or objects. He is the Indestructible Light of the universe.137.

He is Unanxious, ever Existent, Indescribable and invisible to the physical eye.138.

He is beyond description and without a particular attire. He cannot be brought down or suppressed. He is an Unlimited Entity.139.

He is beyond the physical and mental reach of His beings. But He is the support for their existence and no one knows when He came into existence.140.

He is not an ordinary entity, is forever existent, is not born Himself but the basis of all life.141.

Name of metrical structure. With Your Grace.

He is the Annihilator and can reach anyone. He is famous and respected among his beings and can read out their hearts.142.

He is the Creator and Life Taker.
He is the life and strength of all.143.

He is the one within His beings carrying out all the actions and fulfilling duties. He is within all and yet distinct.144.

ਰਸਾਵਲ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
Rasaaval Chhand. Tva Prasaad.

ਨਮੋ ਨਰਕ ਨਾਸੇ ॥ ਸਦੈਵੰ ਪ੍ਰਕਾਸੇ ॥
Namo nark naasae. Sadaivang prakaasae.

ਅਨੰਗੰ ਸਰੂਪੇ ॥ ਅਭੰਗੰ ਬਿਭੂਤੇ ॥ ੧੪੫ ॥
Anangang saroopae. Abhangang bibhootae.145.

ਪ੍ਰਮਾਥੰ ਪ੍ਰਮਾਥੇ ॥ ਸਦਾ ਸਰਬ ਸਾਥੇ ॥
Pramaathang pramaathae. Sadaa sarb saathae.

ਅਗਾਧ ਸਰੂਪੇ ॥ ਨ੍ਰਿਬਾਧ ਬਿਭੂਤੇ ॥ ੧੪੬ ॥
Agaadh saroopae. Nribaadh bibhootae.146.

ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਮੇ ॥
Anangee anaamae. Tribhangee trikaamae.

ਨ੍ਰਿਭੰਗੀ ਸਰੂਪੇ ॥ ਸਰਬੰਗੀ ਅਨੂਪੇ ॥ ੧੪੭ ॥
Nribhangee saroopae. Sarbangee anoopae.147.

ਨ ਪੋਤ੍ਰੈ ਨ ਪੁੱਤ੍ਰੈ ॥ ਨ ਸੱਤ੍ਰੈ ਨ ਮਿਤ੍ਰੈ ॥
Na potrai na puttrai. Na sattrai na mitrai.

ਨ ਤਾਤੈ ਨ ਮਾਤੈ ॥ ਨ ਜਾਤੈ ਨ ਪਾਤੈ ॥ ੧੪੮ ॥
Na taatai na maatai. Na jaatai na paatai.148.

ਨ੍ਰਿਸਾਕੰ ਸਰੀਕ ਹੈਂ ॥ ਅਮਿਤੋ ਅਮੀਕ ਹੈਂ ॥
Nrisaakang sareek hain. Amito ameek hain.

ਸਦੈਵੰ ਪ੍ਰਭਾ ਹੈਂ ॥ ਅਜੈ ਹੈਂ ਅਜਾ ਹੈਂ ॥ ੧੪੯ ॥
Sadaivang prabhaa hain. Ajai hain ajaa hain.149.

Name of metrical structure. With Your Grace.

I bow before Him, the Destroyer of hell and ever Enlightened.

He is without a body with an effulgence non destructible.145.

He annihilates the ones who trouble others.
He is the Saviour of all.

His form is Magnanimous and none can constrain His Effulgence.146.

He has no body or name. He grants the wishes of all in three worlds and is their Destroyer at the same time.

His form is Indestructible, He is complete in Himself and Uncomparable.147.

He has no relative, no son or grandson. He has no friend or foe.

He has no father or mother, no caste or dynasty.148.

He has no relative or companion.
He is so Profound that His depth is unmeasurable.

He is the light ever present. None can defeat Him and never is He born.149.

ਭਗਵਤੀ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
Bhagvatee Chhand. Tva Prasaad.

ਕਿ ਜ਼ਾਹਰ ਜ਼ਹੂਰ ਹੈਂ ॥ ਕਿ ਹਾਜ਼ਰ ਹਜ਼ੂਰ ਹੈਂ ॥
Kae zaahar zahoor hain. Kae haazar hazoor hain.

ਹਮੇਸੁਲ ਸਲਾਮ ਹੈਂ ॥ ਸਮਸਤੁਲ ਕਲਾਮ ਹੈਂ ॥ ੧੫੦ ॥
Hamaesul salaam hain. Samastul kalaam hain.150.

ਕਿ ਸਾਹਿਬ ਦਿਮਾਗ਼ ਹੈਂ ॥ ਕਿ ਹੁਸਨਲ ਚਰਾਗ਼ ਹੈਂ ॥
Kae saahib dimaag hain. Kae husnal charaag hain.

ਕਿ ਕਾਮਲ ਕਰੀਮ ਹੈਂ ॥ ਕਿ ਰਾਜ਼ਕ ਰਹੀਮ ਹੈਂ ॥ ੧੫੧ ॥
Kae kaamal kareem hain. Kae raazak raheem hain.151.

ਕਿ ਰੋਜ਼ੀ ਦਿਹਿੰਦ ਹੈਂ ॥ ਕਿ ਰਾਜ਼ਕ ਰਹਿੰਦ ਹੈਂ ॥
Kae rozee dihind hain. Kae raazak rahind hain.

ਕਰੀਮੁਲ ਕਮਾਲ ਹੈਂ ॥ ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਹੈਂ ॥ ੧੫੨ ॥
Kareemul kamaal hain. Kae husnal jamaal hain.152.

ਗ਼ਨੀਮੁਲ ਖ਼ਿਰਾਜ ਹੈਂ ॥ ਗ਼ਰੀਬੁਲ ਨਿਵਾਜ਼ ਹੈਂ ॥
Ganeemul khiraaj hain. Gareebul nivaaz hain.

ਹਰੀਫ਼ੁਲ ਸ਼ਿਕੰਨ ਹੈਂ ॥ ਹਿਰਾਸੁਲ ਫ਼ਿਕੰਨ ਹੈਂ ॥ ੧੫੩ ॥
Hareeful shikann hain. Hiraasul fikann hain.153.

ਕਲੰਕੰ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਸਮਸਤੁਲ ਨਿਵਾਸ ਹੈਂ ॥
Kalankang praṇaas hain. Samastul nivaas hain.

ਅਗੰਜੁਲ ਗਨੀਮ ਹੈਂ ॥ ਰਜਾਇਕ ਰਹੀਮ ਹੈਂ ॥ ੧੫੪ ॥
Aganjul ganeem hain. Rajaaek raheem hain.154.

Name of metrical structure.
I write this with Your Grace.

His light is evident and clearly visible.
He is present among us.

He is Indestructible and every being mentions only His qualities.150.

He is Sublime Intelligence and source of beautiful light.

He showers His Grace on all and grants bounties to all.151.

He provides food and salvation to all.

He showers His complete Grace on all beings and possesses exquisite beauty.152.

He demolishes His enemies but is the strength of the poor.

He cracks the heads of enemies. No fear can subdue Him.153.

He unblemishes His people by forgiving their sins and resides in all of them.

Enemies cannot conquer Him. He provides food to everyone and showers His Grace on them.154.

ਸਮਸਤੁਲ ਜੁਬਾਂ ਹੈਂ॥ ਕਿ ਸਾਹਿਬ ਕਿਰਾਂ ਹੈਂ॥
Samastul jubaan hain. Kae Saahib kiraan hain.

ਕਿ ਨਰਕੰ ਪ੍ਰਣਾਸ ਹੈਂ॥ ਬਹਿਸਤੁਲ ਨਿਵਾਸ ਹੈਂ॥ ੧੫੫॥
Kae narkang praṇaas hain. Bahaistul nivaas hain.155.

ਕਿ ਸਰਬੁਲ ਗਵੰਨ ਹੈਂ॥ ਹਮੇਸੁਲ ਰਵੰਨ ਹੈਂ॥
Kae sarbul gavann hain. Hamaesul ravann hain.

ਤਮਾਮੁਲ ਤਮੀਜ ਹੈਂ॥ ਸਮਸਤੁਲ ਅਜੀਜ ਹੈਂ॥ ੧੫੬॥
Tamaamul tameej hain. Samastul ajeej hain.156.

ਪਰੰ ਪਰਮ ਈਸ ਹੈਂ॥ ਸਮਸਤੁਲ ਅਦੀਸ ਹੈਂ॥
Parang param ees hain. Samastul adees hain.

ਅਦੇਸੁਲ ਅਲੇਖ ਹੈਂ॥ ਹਮੇਸੁਲ ਅਭੇਖ ਹੈਂ॥ ੧੫੭॥
Adaesul alaekh hain. Hamaesul abhaekh hain.157.

ਜ਼ਮੀਨੁਲ ਜ਼ਮਾ ਹੈਂ॥ ਅਮੀਕੁਲ ਇਮਾ ਹੈਂ॥
Zameenul zamaa hain. Ameekul imaa hain.

ਕਰੀਮੁਲ ਕਮਾਲ ਹੈਂ॥ ਕਿ ਜੁਰਅਤਿ ਜਮਾਲ ਹੈਂ॥ ੧੫੮॥
Kareemul kamaal hain. Kae jurrat jamaal hain.158.

ਕਿ ਅਚਲੰ ਪ੍ਰਕਾਸ ਹੈਂ॥ ਕਿ ਅਮਿਤੋ ਸੁਬਾਸ ਹੈਂ॥
Kae achlang prakaas hain. Kae amito subaas hain.

ਕਿ ਅਜਬ ਸਰੂਪ ਹੈਂ॥ ਕਿ ਅਮਿਤੋ ਬਿਭੂਤ ਹੈਂ॥ ੧੫੯॥
Kae ajab saroop hain. Kae amito bibhoot hain.159.

ਕਿ ਅਮਿਤੋ ਪਸਾ ਹੈਂ॥ ਕਿ ਆਤਮ ਪ੍ਰਭਾ ਹੈਂ॥
Kae amito pasaa hain. Kae aatam prabhaa hain.

He is the tongue that speaks from within all beings.
His resplendence is unmatched.

He can destroy hell and lives in heaven Himself.155.

He reaches everyone by virtue of residing within them.
He is bliss Himself.

He looks after all beings and is the Beloved of all.156.

He is the Greatest Lord since the beginning of the world.

His abode cannot be pointed out and He cannot be expressed in pictures or words. He does not adopt a particular form or attire.157.

He occupies the earth at every instance and place.
None can know Him completely.

He showers His Grace completely.
His Strength is His Beauty.158.

He is an Unextinguishable flame having Immeasurable fragrance.

His form is strange and glory unlimited.159.

He owns the Immeasurable Expanse of the universe.
He manifests everywhere as light.

ਕਿ ਅਚਲੰ ਅਨੰਗ ਹੈਂ ॥ ਕਿ ਅਮਿਤੋ ਅਭੰਗ ਹੈਂ ॥ ੧੬੦ ॥
Kae achalang anang hain. Kae amito abhang hain.160.

ਮਧੁਭਾਰ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
Madhbhaar Chhand. Tva Prasaad.

ਮੁਨਿ ਮਨਿ ਪ੍ਰਨਾਮ ॥ ਗੁਨਿ ਗਨ ਮੁਦਾਮ ॥
Mun man pranaam. Gun gan mudaam.

ਅਰਿ ਬਰ ਅਗੰਜ ॥ ਹਰਿ ਨਰ ਪ੍ਰਭੰਜ ॥ ੧੬੧ ॥
Ar bar aganj. Har nar prabhanj.161.

ਅਨਗਨ ਪ੍ਰਨਾਮ ॥ ਮੁਨਿ ਮਨਿ ਸਲਾਮ ॥
Angan pranaam. Mun man salaam.

ਹਰਿ ਨਰ ਅਖੰਡ ॥ ਬਰ ਨਰ ਅਮੰਡ ॥ ੧੬੨ ॥
Har nar akhanḍ. Bar nar amanḍ.162.

ਅਨਭਵ ਅਨਾਸ ॥ ਮੁਨਿ ਮਨਿ ਪ੍ਰਕਾਸ ॥
Anbhav anaas. Mun man prakaas.

ਗੁਨਿ ਗਨ ਪ੍ਰਨਾਮ ॥ ਜਲ ਥਲ ਮੁਦਾਮ ॥ ੧੬੩ ॥
Gun gan pranaam. Jal thal mudaam.163.

ਅਨਛਿੱਜ ਅੰਗ ॥ ਆਸਨ ਅਭੰਗ ॥
Anchhijj ang. Aasan abhang.

ਉਪਮਾ ਅਪਾਰ ॥ ਗਤਿ ਮਿਤਿ ਉਦਾਰ ॥ ੧੬੪ ॥
Upmaa apaar. Gat mit udaar.164.

ਜਲ ਥਲ ਅਮੰਡ ॥ ਦਿਸ ਵਿਸ ਅਭੰਡ ॥
Jal thal amanḍ. Dis vis abhanḍ.

He is Unshakeable and without a body. He is Unlimited and Indestructible.160.

Name of metrical structure. Written with Your Grace.

The austeres greet Him in their mind.
He is a treasury of virtues.

The greatest of enemies cannot defeat Him.
The great Lord has the power to destroy all.161.

Countless bow before Him, the austeres hold him in deep reverence in their hearts and minds.

He is the ruler of ordinary mortals possessing complete powers. He is superior to humans and of Resplendent Glory.162.

The Permanent God is enlightened with self knowledge.
He is the one enlightening the saints.

Obeisances to Him Who is filled with virtues and Who is always present on land and in water.163.

He does not grow old with age. His rule on this universe is permanent.

Its impossible to find anyone comparable to Him. Expressing His condition or expanse is an extremely challenging task.164.

He is present in water, on land and does not require any decoration. He is present in all directions and not born through a woman.

ਜਲ ਥਲ ਮਹੰਤ ॥ ਦਿਸ ਵਿਸ ਬਿਅੰਤ ॥ ੧੬੫ ॥
Jal thal mahant. Dis vis baeant.165.

ਅਨਭਵ ਅਨਾਸ ॥ ਧ੍ਰਿਤ ਧਰ ਧੁਰਾਸ ॥
Anbhav anaas. Dhrit dhar dhuraas.

ਆਜਾਨ ਬਾਹੁ ॥ ਏਕੈ ਸਦਾਹੁ ॥ ੧੬੬ ॥
Aajaan baah. Aekai sadaah.166.

ਓਅੰਕਾਰ ਆਦਿ ॥ ਕਥਨੀ ਅਨਾਦਿ ॥
Oankaar aad. Kathnee anaad.

ਖਲ ਖੰਡ ਖਿਆਲ ॥ ਗੁਰ ਬਰ ਅਕਾਲ ॥ ੧੬੭ ॥
Khal khaṇḍ khiaal. Gur bar Akaal.167.

ਘਰ ਘਰਿ ਪ੍ਰਨਾਮ ॥ ਚਿਤ ਚਰਨ ਨਾਮ ॥
Ghar ghar pranaam. Chit charan naam.

ਅਨਛਿੱਜ ਗਾਤ ॥ ਆਜਿਜ ਨ ਬਾਤ ॥ ੧੬੮ ॥
Anchhijj gaat. Aajij na baat.168.

ਅਨਝੰਝ ਗਾਤ ॥ ਅਨਰੰਜ ਬਾਤ ॥
Anjhanjh gaat. Anranj baat.

ਅਨਟੁਟ ਭੰਡਾਰ ॥ ਅਨਠਟ ਅਪਾਰ ॥ ੧੬੯ ॥
Aṇṭuṭ bhaṇḍaar. Aṇṭhaṭ apaar.169.

ਆਡੀਠ ਧਰਮ ॥ ਅਤਿ ਢੀਠ ਕਰਮ ॥
Aaḍeeṭh dharam. At ḍheeṭh karam.

ਅਣਬ੍ਰਣ ਅਨੰਤ ॥ ਦਾਤਾ ਮਹੰਤ ॥ ੧੭੦ ॥
Aṇbraṇ anant. Daataa mahant.170.

He is the Greatest on land and water. He is present in all directions thus possessing an unlimited expanse.165.

The Indestructible God is self-knowledgeable and leads the earth.

He controls all the processes of creation in the cosmos. He is the only one forever.166.

God is consistently present everywhere. Even if we try we would fail to express how He came into being.

He can devastate the devils in an instant.
He is the greatest and forever alive.167.

He is the one worshipped in every house.
Its His feet and Name that people behold in their hearts.

His body never gets old and He is not dependent on anyone for any of His needs.168.

He is beyond quarrels and never gets annoyed with His beings on any issue.

His stores are unlimited. He cannot be installed as a statue in temples. He is limitless.169.

The intricacies and subtleties of His laws are beyond comprehension. All His actions are full of courage.

None can hurt Him.
He is the greatest Benefactor for all.170.

ਹਰਿਬੋਲਮਨਾ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
Harbolmanaa Chhand. Tva Prasaad.

ਕਰੁਣਾਲਯ ਹੈਂ ॥ ਅਰਿ ਘਾਲਯ ਹੈਂ ॥
Karuṇaaliya hain. Ar ghaaliya hain.

ਖਲ ਖੰਡਨ ਹੈਂ ॥ ਮਹਿ ਮੰਡਨ ਹੈਂ ॥ ੧੭੧ ॥
Khal khanḍan hain. Maih manḍan hain.171.

ਜਗਤੇਸ੍ਵਰ ਹੈਂ ॥ ਪਰਮੇਸ੍ਵਰ ਹੈਂ ॥
Jagtaeswar hain. Parmaeswar hain.

ਕਲਿ ਕਾਰਣ ਹੈਂ ॥ ਸਰਬ ਉਬਾਰਣ ਹੈਂ ॥ ੧੭੨ ॥
Kal kaaraṇ hain. Sarb ubaaraṇ hain.172.

ਧ੍ਰਿਤ ਕੇ ਧ੍ਰਣ ਹੈਂ ॥ ਜਗ ਕੇ ਕ੍ਰਣ ਹੈਂ ॥
Dhrit kae dhraṇ hain. Jag kae kraṇ hain.

ਮਨ ਮਾਨਿਯ ਹੈਂ ॥ ਜਗ ਜਾਨਿਯ ਹੈਂ ॥ ੧੭੩ ॥
Man maaniya hain. Jag jaaniya hain.173.

ਸਰਬੰ ਭਰ ਹੈਂ ॥ ਸਰਬੰ ਕਰ ਹੈਂ ॥
Sarbang bhar hain. Sarbang kar hain.

ਸਰਬ ਪਾਸਿਯ ਹੈਂ ॥ ਸਰਬ ਨਾਸਿਯ ਹੈਂ ॥ ੧੭੪ ॥
Sarb paasiya hain. Sarb naasiya hain.174.

ਕਰੁਣਾਕਰ ਹੈਂ ॥ ਬਿਸ੍ਵੰਭਰ ਹੈਂ ॥
Karuṇaakar hain. Biswambhar hain.

ਸਰਬੇਸ੍ਵਰ ਹੈਂ ॥ ਜਗਤੇਸ੍ਵਰ ਹੈਂ ॥ ੧੭੫ ॥
Sarbaeswar hain. Jagtaeswar hain.175.

Name of metrical structure. Bani is written with His Grace.

He is full of mercy but at the same time punishes His enemies.

He demolishes the sinner and decorates the earth.171.

He owns the world, He is the Ultimate Lord.

Its He Who plans the wars and then acts as the saviour of the warriors.172.

He supports the earth and is the one Who created the entire cosmos.

He is the One foreheld in the minds and Whom the world tries to know.173.

He is the one Who feeds all and has created all.

He lives among His beings.
He decides their end.174.

From Him springs all mercy.
He is the one Who sustains all.

He is the Lord of all beings and Lord of the world.175.

ਬ੍ਰਹਮੰਡਸ ਹੈਂ॥ ਖਲ ਖੰਡਸ ਹੈਂ॥
Braihmaṇḍas hain. Khal khaṇḍas hain.

ਪਰ ਤੇ ਪਰ ਹੈਂ॥ ਕਰੁਣਾਕਰ ਹੈਂ॥ ੧੭੬॥
Par tae par hain. Karuṇaakar hain.176.

ਅਜਪਾ ਜਪ ਹੈਂ॥ ਅਥਪਾ ਥਪ ਹੈਂ॥
Ajapaa jap hain. Athapaa thap hain.

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ॥ ਅੰਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ॥ ੧੭੭॥
Akritaa krit hain. Ammritaa mrit hain.177.

ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ॥ ਕਰਣਾ ਕ੍ਰਿਤ ਹੈਂ॥
Amritaa mrit hain. Karṇaa krit hain.

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ॥ ਧਰਣੀ ਧ੍ਰਿਤ ਹੈਂ॥ ੧੭੮॥
Akritaa krit hain. Dharṇee dhrit hain.178.

ਅਮ੍ਰਿਤੇਸ੍ਵਰ ਹੈਂ॥ ਪਰਮੇਸ੍ਵਰ ਹੈਂ॥
Amritaeswar hain. Parmaeswar hain.

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ॥ ੧੭੯॥
Akritaa krit hain. Amritaa mrit hain.179.

ਅਜਬਾ ਕ੍ਰਿਤ ਹੈਂ॥ ਅਮ੍ਰਿਤਾ ਅਮ੍ਰਿਤ ਹੈਂ॥
Ajabaa krit hain. Amritaa amrit hain.

ਨਰ ਨਾਇਕ ਹੈਂ॥ ਖਲ ਘਾਇਕ ਹੈਂ॥ ੧੮੦॥
Nar naayak hain. Khal ghaayak hain.180.

ਬਿਸ੍ਵੰਭਰ ਹੈਂ॥ ਕਰੁਣਾਲਯ ਹੈਂ॥
Biswambhar hain. Karuṇaaliya hain.

He owns the cosmos.
He annihilates the sinners.

He is the greatest of greats, the Compassionate Lord.176.

He cannot be attained by casting spells or through charms.
He cannot be installed in temples;

Because He cannot be shaped into a statue.
He is the Immortal God.177.

He is Eternal and an Idol of Beneficence.

He cannot be idolised as a statue.
He is the one Who supports the earth.178.

The Lord is beyond all measures.
He is the Ultimate Controller.

The Immortal God cannot be carved into an idol.179.

His ways are strange and beyond understanding.
He is always rich.

He rules the men and annihilates the devils.180.

He sustains all, the Benign Lord.

ਨ੍ਰਿਪ ਨਾਇਕ ਹੈਂ॥ ਸਰਬ ਪਾਇਕ ਹੈਂ॥ ੧੮੧॥
Nrip naayak hain. Sarb paayak hain.181.

ਭਵ ਭੰਜਨ ਹੈਂ॥ ਅਰਿ ਗੰਜਨ ਹੈਂ॥
Bhav bhanjan hain. Ar ganjan hain.

ਰਿਪੁ ਤਾਪਨ ਹੈਂ॥ ਜਪੁ ਜਾਪਨ ਹੈਂ॥ ੧੮੨॥
Rip taapan hain. Jap jaapan hain.182.

ਅਕਲੰ ਕ੍ਰਿਤ ਹੈਂ॥ ਸਰਬਾ ਕ੍ਰਿਤ ਹੈਂ॥
Akalang krit hain. Sarbaa krit hain.

ਕਰਤਾ ਕਰ ਹੈਂ॥ ਹਰਤਾ ਹਰਿ ਹੈਂ॥ ੧੮੩॥
Kartaa kar hain. Hartaa har hain.183.

ਪਰਮਾਤਮ ਹੈਂ॥ ਸਰਬਾਤਮ ਹੈਂ॥
Parmaatam hain. Sarbaatam hain.

ਆਤਮ ਬਸ ਹੈਂ॥ ਜਸ ਕੇ ਜਸ ਹੈਂ॥ ੧੮੪॥
Aatam bas hain. Jas kae jas hain.184.

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ॥
Bhujang Prayaat Chhand.

ਨਮੋ ਸੂਰਜ ਸੂਰਜੇ ਨਮੋ ਚੰਦ੍ ਚੰਦ੍ਰੇ॥
Namo sooraj soorjae namo chandra chandrae.

ਨਮੋ ਰਾਜ ਰਾਜੇ ਨਮੋ ਇੰਦ੍ ਇੰਦ੍ਰੇ॥
Namo raaj raajae namo Indra Indrae.

ਨਮੋ ਅੰਧਕਾਰੇ ਨਮੋ ਤੇਜ ਤੇਜੇ॥
Namo andhkaarae namo taej taejae.

He is the Lord of the kings and the one Who saves all.181.

Only He can save us from the cycle of births & deaths or defeat our enemies.

He punishes the sinners and only with His Grace can people chant His Name.182.

His form is Unblemished.
He is the Complete One.

He is the one Who created Brahma, the one perceived as Creator, and Shiva, perceived as the Destroyer of the world.183.

He is the Foremost Soul and the soul of all beings.

Only He controls His Ownself because there is none other like Him.184.

The metrical structure that follows.

Obeisances to Him Who provides radiance to the sun and soothing light to the moon.

Obeisances to the king of kings and to the Lord of the king of Demigods, Indra.

Obeisances to Him Who is the Grave Darkness and the Splendid Effulgence, all Himself.

ਨਮੋ ਬ੍ਰਿੰਦ ਬ੍ਰਿੰਦੇ ਨਮੋ ਬੀਜ ਬੀਜੇ॥ ੧੮੫॥
Namo brind brindae namo beej beejae.185.

ਨਮੋ ਰਾਜਸੰ ਤਾਮਸੰ ਸਾਂਤ ਰੂਪੇ॥
Namo raajsang taamsang saant roopae.

ਨਮੋ ਪਰਮ ਤੱਤੰ ਅਤੱਤੰ ਸਰੂਪੇ॥
Namo param tattang atattang saroopae.

ਨਮੋ ਜੋਗ ਜੋਗੇ ਨਮੋ ਗਿਆਨ ਗਿਆਨੇ॥
Namo jog jogae namo giaan giaanae.

ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੇ ਨਮੋ ਧਿਆਨ ਧਿਆਨੇ॥ ੧੮੬॥
Namo mantra mantrae namo dhiaan dhiaanae.186.

ਨਮੋ ਜੁਧ ਜੁਧੇ ਨਮੋ ਗਿਆਨ ਗਿਆਨੇ॥
Namo judh judhae namo giaan giaanae.

ਨਮੋ ਭੋਜ ਭੋਜੇ ਨਮੋ ਪਾਨ ਪਾਨੇ॥
Namo bhoj bhojae namo paan paanae.

ਨਮੋ ਕਲਹ ਕਰਤਾ ਨਮੋ ਸਾਂਤ ਰੂਪੇ॥
Namo kalaih kartaa namo saant roopae.

ਨਮੋ ਇੰਦ੍ ਇੰਦ੍ਰੇ ਅਨਾਦੰ ਬਿਭੂਤੇ॥ ੧੮੭॥
Namo Indra Indrae anaadang bibhootae.187.

ਕਲੰਕਾਰ ਰੂਪੇ ਅਲੰਕਾਰ ਅਲੰਕੇ॥
Kalankaar roopae alankaar alankae.

ਨਮੋ ਆਸ ਆਸੇ ਨਮੋ ਬਾਂਕ ਬੰਕੇ॥
Namo aas aasae namo baank bankae.

Obeisances to Him Who is the visible congregation of masses and the most sublime of life forms Himself.185.

Obeisances to Him Who created three qualities of Maya (Rajo, Tamo and Sato. Rajo propels beings to work and act, Tamo is the darkness of mind and Sato is beneficence or compassion.)

Obeisances to the primal soul Who is beyond these three aspects of Maya.

Obeisances to the Ultimate Austerity and Knowledge.

Obeisances to the most effective Charm and form of Concentration.186.

Obeisances to the one Who actually wins over our enemies in the battles we fight. Obeisances to the fountain-head of knowledge.

Obeisances to Him Who provides food and fulfills all other needs of His beings.

Obeisances to Him in Whose order all quarrels begin or peace is made.

Obeisances to the Lord of Indra, the king of Demigods.
The source of His Glory and Resplendence cannot be found.187.

Obeisances to the Unblemished One Who provides beauty to all.

Obeisances to the one Who fulfills everyone's desires and is the most beautiful.

ਅਭੰਗੀ ਸਰੂਪੇ ਅਨੰਗੀ ਅਨਾਮੇ ॥
Abhangee saroopae anangee anaamae.

ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਲੇ ਅਨੰਗੀ ਅਕਾਮੇ ॥ ੧੮੮ ॥
Tribhangee trikaalae anangee akaamae.188.

ਏਕ ਅਛਰੀ ਛੰਦ ॥
Aek Achharee Chhand.

ਅਜੈ ॥ ਅਲੈ ॥ ਅਭੈ ॥ ਅਬੈ ॥ ੧੮੯ ॥
Ajai. Alai. Abhai. Abai.189.

ਅਭੂ ॥ ਅਜੂ ॥ ਅਨਾਸ ॥ ਅਕਾਸ ॥ ੧੯੦ ॥
Abhoo. Ajoo. Anaas. Akaas.190.

ਅਗੰਜ ॥ ਅਭੰਜ ॥ ਅਲੱਖ ॥ ਅਭੱਖ ॥ ੧੯੧ ॥
Aganj. Abhanj. Alakkh. Abhakkh.191.

ਅਕਾਲ ॥ ਦਿਆਲ ॥ ਅਲੇਖ ॥ ਅਭੇਖ ॥ ੧੯੨ ॥
Akaal. Diaal. Alaekh. Abhaekh.192.

ਅਨਾਮ ॥ ਅਕਾਮ ॥ ਅਗਾਹ ॥ ਅਢਾਹ ॥ ੧੯੩ ॥
Anaam. Akaam. Agaah. Aḍhaah.193.

ਅਨਾਥੇ ॥ ਪ੍ਰਮਾਥੇ ॥ ਅਜੋਨੀ ॥ ਅਮੋਨੀ ॥ ੧੯੪ ॥
Anaathae. Pramaathae. Ajonee. Amonee.194.

ਨ ਰਾਗੇ ॥ ਨ ਰੰਗੇ ॥ ਨ ਰੂਪੇ ॥ ਨ ਰੇਖੇ ॥ ੧੯੫ ॥
Na raagae. Na rangae. Na roopae. Na raekhae.195.

ਅਕਰਮੰ ॥ ਅਭਰਮੰ ॥ ਅਗੰਜੇ ॥ ਅਲੇਖੇ ॥ ੧੯੬ ॥
Akarmang. Abharmang. Aganjae. Alaekhae.196.

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥
Bhujang Prayaat Chhand.

He is Eternal, without a body or one particular name.

He is the Terminator of the three worlds Who was, Who is and Who will be there forever. He is without a body and hence beyond the desires that the body craves for.188.

Name of metrical structure.

He is Invincible, Indestructible, Fearless and Eternal.189.

He is Unborn, Immovable, Indestructible and present everywhere.190.

He is Unconquerable, Indivisible, Invisible and does not eat anything.191.

He is beyond Death, Benign, Indescribable and Attireless.192.

He has no one particular name, is Desireless, beyond understanding, Unsurmountable.193.

He has no Lord, is the Exterminator, Birthless and Non-silent.194.

He is not drawn by desires, is Colourless, Formless and Signless.195.

No illusion can entrap Him and no rituals please Him.
None can defeat Him or describe Him.196.

Name of metrical structure.

ਨਮਸਤੁਲ ਪ੍ਰਣਾਮੇ ਸਮਸਤੁਲ ਪ੍ਰਣਾਸੇ॥
Namastul praṇaamae samastul praṇaasae.

ਅਗੰਜੁਲ ਅਨਾਮੇ ਸਮਸਤੁਲ ਨਿਵਾਸੇ॥
Aganjul anaamae samastul nivaasae.

ਨ੍ਰਿਕਾਮੰ ਬਿਭੂਤੇ ਸਮਸਤੁਲ ਸਰੂਪੇ॥
Nrikaamang bibhootae samastul saroopae.

ਕੁਕਰਮੰ ਪ੍ਰਣਾਸੀ ਸੁਧਰਮੰ ਬਿਭੂਤੇ॥ ੧੯੭॥
Kukarmang praṇaasee sudharmang bibhootae.197.

ਸਦਾ ਸੱਚਿਦਾਨੰਦ ਸੱਤ੍ਰੰ ਪ੍ਰਣਾਸੀ॥
Sadaa sachchidaanand sattrang praṇaasee.

ਕਰੀਮੁਲ ਕੁਨਿੰਦਾ ਸਮਸਤੁਲ ਨਿਵਾਸੀ॥
Kareemul kunindaa samastul nivaasee.

ਅਜਾਇਬ ਬਿਭੂਤੇ ਗਜਾਇਬ ਗਨੀਮੇ॥
Ajaaeb bibhootae gajaaeb ganeemae.

ਹਰੀਅੰ ਕਰੀਅੰ ਕਰੀਮੁਲ ਰਹੀਮੇ॥ ੧੯੮॥
Hareeang kareeang kareemul raheemae.198.

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਰਤੀ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਭੁਗਤੇ॥
Chattra chakkra vartee chattra chakkra bhugtae.

ਸੁਯੰਭਵ ਸੁਭੰ ਸਰਬ ਦਾ ਸਰਬ ਜੁਗਤੇ॥
Suyambhav subhang sarb daa sarb jugtae.

ਦੁਕਾਲੰ ਪ੍ਰਣਾਸੀ ਦਿਆਲੰ ਸਰੂਪੇ॥
Dukaalang praṇaasee diaalang saroopae.

ਸਦਾ ਅੰਗ ਸੰਗੇ ਅਭੰਗੰ ਬਿਭੂਤੇ॥ ੧੯੯॥
Sadaa ang sangae abhangang bibhootae.199.

Obeisances to Him Who is worth worshipping and can demolish all.

He is Unsurmountable, Nameless and pervades the entire cosmos.

His greatness is such that He is not hooked by desires and the entire creation is His manifestation.

He eliminates the evil doers and fulfills all His duties.197.

Obeisances to Him Who exists in reality, is conscious, ever in bliss and destroyer of the enemies.

He grants His bounties to all, is the Creator and Who pervades all His beings.

His Resplendence is unmatched, He brings devastation to the devils of the cosmos.

He is the Terminator and Creator, the Benevolent God showers His Grace on everyone.198.

He exists in all directions and His Ordinance governs the world everywhere.

He has evolved from Himself, possesses Eternal Beauty and is always among His beings.

He liberates His beings from the grief of death. He is an Idol of Compassion and Beneficence.

He is always with His beings.
His Glory would never fade.199.



੩ ਪ੍ਰਸਾਦਿ ॥ ਸਵੱਯੇ ॥ (ਪਾ: ੧੦)

TVA PRASAAD. SAVAEEYAE

(PA. 10)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ik-Oankaar Sat-Gur Prasaad.

ਤ੍ਵ ਪ੍ਰਸਾਦਿ॥ ਸਵੱਯੇ॥
Tva Prasaad.Savaeeyae.

ਪਾਤਿਸਾਹੀ ੧੦॥
Paatsaahee 10.

ਸ੍ਰਾਵਗ ਸੁੱਧ ਸਮੂਹ ਸਿਧਾਨ ਕੇ ਦੇਖਿ ਫਿਰਿਓ ਘਰ ਜੋਗ ਜਤੀ ਕੇ॥
Sraavag suddh samooh sidhaan kae
daekh phirio ghar jog jatee kae.

ਸੂਰ ਸੁਰਾਰਦਨ ਸੁੱਧ ਸੁਧਾਦਿਕ ਸੰਤ ਸਮੂਹ ਅਨੇਕ ਮਤੀ ਕੇ॥
Soor suraardan suddh sudhaadik
sant samooh anaek matee kae.

ਸਾਰੇ ਹੀ ਦੇਸ ਕੋ ਦੇਖਿ ਰਹਿਓ ਮਤ ਕੋਊ ਨ ਦੇਖੀਅਤ ਪ੍ਰਾਨਪਤੀ ਕੇ॥
Saarae hee daes ko daekh rahio mat
ko-oo na daekheeat praanpatee kae.

ਸ੍ਰੀ ਭਗਵਾਨ ਕੀ ਭਾਇ ਕ੍ਰਿਪਾ ਹੂ ਤੇ ਏਕ ਰਤੀ ਬਿਨੁ ਏਕ ਰਤੀ ਕੇ॥ ੧॥
Sree bhagwaan kee bhaae kripaa hoo tae
aek ratee bin aek ratee kae.1.

ਮਾਤੇ ਮਤੰਗ ਜਰੇ ਜਰ ਸੰਗ ਅਨੂਪ ਉਤੰਗ ਸੁਰੰਗ ਸਵਾਰੇ॥
Maatae matang jarae jar sang
anoop utang surang savaarae.

ਕੋਟ ਤੁਰੰਗ ਕੁਰੰਗ ਸੇ ਕੂਦਤ ਪਉਨ ਕੇ ਗਉਨ ਕੋ ਜਾਤ ਨਿਵਾਰੇ॥
Kot turang kurang sae koodat
paun kae gaun ko jaat nivaarae.

God is One and attained with the Grace of True Guru.

With Your Grace this composition comes through.

Bani of Tenth Guru.

I have seen the abodes of Buddhist monks, the sudhs (who maintain bodily cleanliness), the sidhs, the yogis and celebates;

I have also encountered brave men, demons, the Demigods (consumers of holy nectar) and groups of saints with different beliefs;

I have looked upon belief systems (religions) of all possible countries, but not a single one teaches the way to gain acceptance of the owner of our lives, God;

If God's Grace does not fall upon one and if one fails to respect and believe in Him, then all religions are useless.1.

If one has elephants decorated in gold with unmatched height and splendid colours;

If one has crores of horses galloping like deer and running so fast as to defeat wind with their speed;

ਭਾਰੀ ਭੁਜਾਨ ਕੇ ਭੂਪ ਭਲੀ ਬਿਧਿ ਨਿਆਵਤ ਸੀਸ ਨ ਜਾਤ ਬਿਚਾਰੇ॥
Bhaaree bhujaan kae bhoop bhalee bidh
niaavat sees na jaat bichaarae.

ਏਤੇ ਭਏ ਤੁ ਕਹਾ ਭਏ ਭੂਪਤਿ ਅੰਤ ਕੋ ਨਾਂਗੇ ਹੀ ਪਾਂਇ ਪਧਾਰੇ॥ ੨॥
Aetae bhaye to kahaa bhaye bhoopat
ant ko naangae hee paaen padhaarae.2.

ਜੀਤ ਫਿਰੈ ਸਭ ਦੇਸ ਦਿਸਾਨ ਕੋ ਬਾਜਤ ਢੋਲ ਮ੍ਰਿਦੰਗ ਨਗਾਰੇ॥
Jeet phirai sabh daes disaan ko
baajat ḍhol mridang nagaarae.

ਗੁੰਜਤ ਗੂੜ ਗਜਾਨ ਕੇ ਸੁੰਦਰ ਹਿੰਸਤ ਹੈਂ ਹਯਰਾਜ ਹਜਾਰੇ॥
Gunjat goor gajaan kae sundar
hinsat hain hayraaj hajaarae.

ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਕੇ ਭੂਪਤ ਕਉਨੁ ਗਨੈ ਨਹੀਂ ਜਾਤ ਬਿਚਾਰੇ॥
Bhoot bhavikkh bhavaan kae bhoopat
kaun ganai naheen jaat bichaarae.

ਸ੍ਰੀ ਪਤਿ ਸ੍ਰੀ ਭਗਵਾਨ ਭਜੇ ਬਿਨੁ ਅੰਤ ਕਉ ਅੰਤ ਕੇ ਧਾਮ ਸਿਧਾਰੇ॥ ੩॥
Sree pat sree bhagwaan bhajae bin
ant kau ant kae dhaam sidhaarae.3.

ਤੀਰਥ ਨਾਨ ਦਇਆ ਦਮ ਦਾਨ ਸੁ ਸੰਜਮ ਨੇਮ ਅਨੇਕ ਬਿਸੇਖੈ॥
Teerath naan dayaa dam daan
so sanjam naem anaek bisaekhai.

ਬੇਦ ਪੁਰਾਨ ਕਤੇਬ ਕੁਰਾਨ ਜਮੀਨ ਜਮਾਨ ਸਬਾਨ ਕੇ ਪੇਖੈ॥
Baed Puraan Kataeb Kuraan
jameen jamaan sabaan kae paekhai.

If one has kings with very strong arms who are seemingly countless in number, saluting before one;

If one is such a powerful king with all the above mentioned luxuries, in the end it does not even matter as he too will depart the earth in naked feet (leaving behind all his belongings).2.

If someone wins over countries and at his door ring drums and kettle drums of all kinds;

If in one's stable, herds of beautiful elephants trumpet and thousands of beautiful horses neigh;

There have been many kings with such a splendour in the past, there are countless at present and there would be innumerable in future;

If the one with such a Glory does not chant God's Name, even he goes to the infernal regions.3.

If someone bathes at holy places, becomes benevolent, practises restraint from sins, gives away in charity, maintains continence and tries other special means;

If someone reads all the religious books and scriptures such as the Kuraan, Veds, Puraans etc;

ਪਉਨ ਅਹਾਰ ਜਤੀ ਜਤਧਾਰ ਸਬੈ ਸੁ ਬਿਚਾਰ ਹਜਾਰ ਕ ਦੇਖੈ॥
Paun ahaar jatee jatdhaar
sabai so bichaar hajaar kae daekhai.

ਸ੍ਰੀ ਭਗਵਾਨ ਭਜੇ ਬਿਨੁ ਭੂਪਤਿ ਏਕ ਰਤੀ ਬਿਨੁ ਏਕ ਨ ਲੇਖੈ॥ ੪॥
Sree bhagwaan bhajae bin bhoopat
aek ratee bin aek na laekhai.4.

ਸੁੱਧ ਸਿਪਾਹ ਦੁਰੰਤ ਦੁਬਾਹ ਸੁ ਸਾਜ ਸਨਾਹ ਦੁਰਜਾਨ ਦਲੈਂਗੇ॥
Suddh sipaah durant dubaah
so saaj sanaah durjaan dalaingae.

ਭਾਰੀ ਗੁਮਾਨ ਭਰੇ ਮਨ ਮੈਂ ਕਰ ਪਰਬਤ ਪੰਖ ਹਲੇ ਨ ਹਲੈਂਗੇ॥
Bhaaree gumaan bharae man main
kar parbat pankh halae na halaingae.

ਤੋਰਿ ਅਰੀਨ ਮਰੋਰਿ ਮਵਾਸਨ ਮਾਤੇ ਮਤੰਗਨਿ ਮਾਨ ਮਲੈਂਗੇ॥
Tor areen maror mavaasan
maatae matangan maan malaingae.

ਸ੍ਰੀ ਪਤਿ ਸ੍ਰੀ ਭਗਵਾਨ ਕ੍ਰਿਪਾ ਬਿਨੁ ਤਿਆਗਿ ਜਹਾਨ ਨਿਦਾਨ ਚਲੈਂਗੇ॥ ੫॥
Sree pat sree bhagwaan kripaa bin
tiaag jahaan nidaan chalaingae.5.

ਬੀਰ ਅਪਾਰ ਬਡੇ ਬਰਿਆਰ ਅਬਿਚਾਰਹਿ ਸਾਰ ਕੀ ਧਾਰ ਭਛੱਯਾ॥
Beer apaar badae bariaar
abichaaraeh saar kee dhaar bhachhayyaa.

ਤੋਰਤ ਦੇਸ ਮਲਿੰਦ ਮਵਾਸਨ ਮਾਤੇ ਗਜਾਨ ਕੇ ਮਾਨ ਮਲੱਯਾ॥
Torat daes malind mavaasan
maatae gajaan kae maan malayyaa.

If someone lives only on air, remains a strict celebate and tries other forms of such restraints;

Without chanting God's Name Who owns this world, all such efforts are of no avail.4.

The brave warriors who are invincible, whose strikes are unbearable, who laden with armour shred the enemy apart;

Those who are filled with pride that though the mountain may acquire wings and move, but they are unshakeable in the battle field;

Those who can shatter their enemies, twist break their necks and defeat even drunken elephants;

Even such brave warriors depart the earth empty handed, without the Grace of God, the one Who owns this world.5.

The courageous ones with unlimited strength who can bear the strike of weapons with ease;

The ones who can conquer countries, punish their enemies and crush the pride of drunken elephants;

ਗਾੜ੍ਹੇ ਗੜ੍ਹਾਨ ਕੋ ਤੋੜਨਹਾਰ ਸੁ ਬਾਤਨ ਹੀਂ ਚਕ ਚਾਰ ਲਵੱਯਾ॥
Gaaṛhae gaṛhaan ko toṛanhaar
so baatan heen chak chaar lavayyaa.

ਸਾਹਿਬੁ ਸ੍ਰੀ ਸਭ ਕੋ ਸਿਰਨਾਇਕ ਜਾਚਕ ਅਨੇਕ ਸੁ ਏਕ ਦਿਵੱਯਾ॥ ੬॥
Saahib sree sabh ko sirnaaek
jaachak anaek so aek divayyaa.6.

ਦਾਨਵ ਦੇਵ ਫਨਿੰਦ ਨਿਸਾਚਰ ਭੂਤ ਭਵਿਖ ਭਵਾਨ ਜਪੈਂਗੇ॥
Daanav daev phanind nisaachar
bhoot bhavikkh bhavaan japaingae.

ਜੀਵ ਜਿਤੇ ਜਲ ਮੈ ਥਲ ਮੈ ਪਲ ਹੀ ਪਲ ਮੈ ਸਭ ਥਾਪ ਥਪੈਂਗੇ॥
Jeev jitae jal mai thal mai
pal hee pal mai sabh thaap thapaingae.

ਪੁੰਨ ਪ੍ਰਤਾਪਨ ਬਾਢ ਜੈਤ ਧੁਨ ਪਾਪਨ ਕੋ ਬਹੁ ਪੁੰਜ ਖਪੈਂਗੇ॥
Pun prataapan baaḍh jait dhun
paapan kae bauh punj khapaingae.

ਸਾਧ ਸਮੂਹ ਪ੍ਰਸੰਨ ਫਿਰੈਂ ਜਗ ਸਤ੍ ਸਭੈ ਅਵਲੋਕ ਚਪੈਂਗੇ॥ ੭॥
Saadh samooh prasann phirain jag
satra sabhai avlok chapaingae.7.

ਮਾਨਵ ਇੰਦ੍ ਗਜਿੰਦ੍ ਨਰਾਧਪ ਜੌਨ ਤ੍ਰਿਲੋਕ ਕੋ ਰਾਜ ਕਰੈਂਗੇ॥
Maanav Indra Gajindra Naraadhap
jaun trilok ko raaj karaingae.

ਕੋਟਿ ਇਸਨਾਨ ਗਜਾਦਿਕ ਦਾਨ ਅਨੇਕ ਸੁਅੰਬਰ ਸਾਜ ਬਰੈਂਗੇ॥
Koṭ isnaan gajaadik daan anaek suambar saaj baraingae.

ਬ੍ਰਹਮ ਮਹੇਸਰ ਬਿਸਨ ਸਚੀਪਤਿ ਅੰਤ ਫਸੇ ਜਮ ਫਾਸ ਪਰੈਂਗੇ॥
Brahm Mahaesar Bisan sacheepat
ant phasae jam phaas paraingae.

Those who can capture mighty forts or occupy the entire earth just through the power of their words;

The source of all their power is God, the master Who rules all. There are countless such beggars pleading for such power at His door, He only is the bestower.6.

The demons, deities, king of snakes (cobras), ghosts or other operators of the night, who have chanted in the past, are chanting in the present or will chant in the future;

The Name of God Who can create all the life forms in water or on earth in an instant;

The glory of their virtuous actions is sung louder and the heap of their sins is destroyed.

The ones who chant His Name always remain in bliss while their enemies are supressed.7.

The ones who become kings, own gigantic elephants and become the saviour of men or rule the three worlds;

Those who bathe at crores of holy places, give away elephants in charity, and marry repeatedly by organising svayamvars (a peculiar marriage ceremony in which a girl chooses her own spouse out of many candidate grooms);

All these possessors of power and even Brahma, Shiva, Vishnu and husband of Sachi (Indra) fall in the trap of Yama (God of death) at the end.

ਜੇ ਨਰ ਸ੍ਰੀ ਪਤਿ ਕੇ ਪ੍ਰਸ ਹੈਂ ਪਗ ਤੇ ਨਰ ਫੇਰ ਨ ਦੇਹ ਧਰੈਂਗੇ॥ ੮॥
Jae nar sree pat kae pras hain pag
tae nar phaer na daeh dharaingae.8.

ਕਹਾ ਭਯੋ ਜੋ ਦੋਊ ਲੋਚਨ ਮੂੰਦ ਕੈ ਬੈਠਿ ਰਹਿਓ ਬਕ ਧਿਆਨ ਲਗਾਇਓ॥
Kahaa bhayo jo do-oo lochan moond kai
baiṯh rahio bak dhiaan lagaayo.

ਨ੍ਹਾਤ ਫਿਰਿਓ ਲੀਏ ਸਾਤ ਸਮੁਦ੍ਰਨਿ ਲੋਕ ਗਯੋ ਪਰਲੋਕ ਗਵਾਇਓ॥
Nhaat phirio lee-aye saat samudran
lok gayo parlok gavaayo.

ਬਾਸ ਕੀਓ ਬਿਖਿਆਨ ਸੋਂ ਬੈਠ ਕੈ ਐਸੇ ਹੀ ਐਸੇ ਸੁ ਬੈਸ ਬਿਤਾਇਓ॥
Baas keeo bikhiaan son baiṯh kai
aisae hee aisae so bais bitaayo.

ਸਾਚੁ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ॥ ੯॥
Saach kahon sun laeh sabhai
jin praem keeo tin hee prabh paayo.9.

ਕਾਹੂ ਲੈ ਪਾਹਨ ਪੂਜ ਧਰਯੋ ਸਿਰ ਕਾਹੂ ਲੈ ਲਿੰਗ ਗਰੇ ਲਟਕਾਇਓ॥
Kaahoo lai paahan pooj dharyo sir
kaahoo lai ling garae laṯkaayo.

ਕਾਹੂ ਲਖਿਓ ਹਰਿ ਅਵਾਚੀ ਦਿਸਾ ਮਹਿ ਕਾਹੂ ਪਛਾਹ ਕੋ ਸੀਸੁ ਨਿਵਾਇਓ॥
Kaahoo lakhio Har avaachee disaa maih
kaahoo pachhaah ko sees nivaayo.

ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸੁ ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ॥
Ko-oo butaan ko poojat hai pas
ko-oo mritaan ko poojan dhaayo.

ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗ ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦੁ ਨ ਪਾਇਓ॥ ੧੦॥
Koor kriaa urjhio sabh hee jag
Sree Bhagwaan ko bhaed na paayo.10.

ਜੇ ਨਰ ਸ੍ਰੀ ਪਤਿ ਕੇ ਪ੍ਰਸ ਹੈਂ ਪਗ ਤੇ ਨਰ ਫੇਰ ਨ ਦੇਹ ਧਰੈਂਗੇ॥ ੮॥
Jae nar sree pat kae pras hain pag
tae nar phaer na daeh dharaingae.8.

ਕਹਾ ਭਯੋ ਜੋ ਦੋਊ ਲੋਚਨ ਮੂੰਦ ਕੈ ਬੈਠਿ ਰਹਿਓ ਬਕ ਧਿਆਨ ਲਗਾਇਓ॥
Kahaa bhayo jo do-oo lochan moond kai
baiṭh rahio bak dhiaan lagaayo.

ਨ੍ਹਾਤ ਫਿਰਿਓ ਲੀਏ ਸਾਤ ਸਮੁਦ੍ਰਨਿ ਲੋਕ ਗਯੋ ਪਰਲੋਕ ਗਵਾਇਓ॥
Nhaat phirio lee-aye saat samudran
lok gayo parlok gavaayo.

ਬਾਸ ਕੀਓ ਬਿਖਿਆਨ ਸੋਂ ਬੈਠ ਕੈ ਐਸੇ ਹੀ ਐਸੇ ਸੁ ਬੈਸ ਬਿਤਾਇਓ॥
Baas keeo bikhiaan son baiṭh kai
aisae hee aisae so bais bitaayo.

ਸਾਚੁ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ॥ ੯॥
Saach kahon sun laeh sabhai
jin praem keeo tin hee prabh paayo.9.

ਕਾਹੂ ਲੈ ਪਾਹਨ ਪੂਜ ਧਰਯੋ ਸਿਰ ਕਾਹੂ ਲੈ ਲਿੰਗ ਗਰੇ ਲਟਕਾਇਓ॥
Kaahoo lai paahan pooj dharyo sir
kaahoo lai ling garae laṭkaayo.

ਕਾਹੂ ਲਖਿਓ ਹਰਿ ਅਵਾਚੀ ਦਿਸਾ ਮਹਿ ਕਾਹੂ ਪਛਾਹ ਕੋ ਸੀਸੁ ਨਿਵਾਇਓ॥
Kaahoo lakhio Har avaachee disaa maih
kaahoo pachhaah ko sees nivaayo.

ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸੁ ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ॥
Ko-oo butaan ko poojat hai pas
ko-oo mritaan ko poojan dhaayo.

ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗ ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦੁ ਨ ਪਾਇਓ॥ ੧੦॥
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Jae nar sree pat kae pras hain pag
tae nar phaer na daeh dharaingae.8.

ਕਹਾ ਭਯੋ ਜੋ ਦੋਊ ਲੋਚਨ ਮੂੰਦ ਕੈ ਬੈਠਿ ਰਹਿਓ ਬਕ ਧਿਆਨ ਲਗਾਇਓ॥
Kahaa bhayo jo do-oo lochan moond kai
baiṭh rahio bak dhiaan lagaayo.

ਨ੍ਹਾਤ ਫਿਰਿਓ ਲੀਏ ਸਾਤ ਸਮੁਦ੍ਰਨਿ ਲੋਕ ਗਯੋ ਪਰਲੋਕ ਗਵਾਇਓ॥
Nhaat phirio lee-aye saat samudran
lok gayo parlok gavaayo.

ਬਾਸ ਕੀਓ ਬਿਖਿਆਨ ਸੋਂ ਬੈਠ ਕੈ ਐਸੇ ਹੀ ਐਸੇ ਸੁ ਬੈਸ ਬਿਤਾਇਓ॥
Baas keeo bikhiaan son baiṭh kai
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ਸਾਚੁ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ॥ ੯॥
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Kaahoo lai paahan pooj dharyo sir
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Kaahoo lakhio Har avaachee disaa maih
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ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸੁ ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ॥
Ko-oo butaan ko poojat hai pas
ko-oo mritaan ko poojan dhaayo.

ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗ ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦੁ ਨ ਪਾਇਓ॥ ੧੦॥
Koor kriaa urjhio sabh hee jag
Sree Bhagwaan ko bhaed na paayo.10.

Those who can capture mighty forts or occupy the entire earth just through the power of their words;

The source of all their power is God, the master Who rules all. There are countless such beggars pleading for such power at His door, He only is the bestower.6.

The demons, deities, king of snakes (cobras), ghosts or other operators of the night, who have chanted in the past, are chanting in the present or will chant in the future;

The Name of God Who can create all the life forms in water or on earth in an instant;

The glory of their virtuous actions is sung louder and the heap of their sins is destroyed.

The ones who chant His Name always remain in bliss while their enemies are supressed.7.

The ones who become kings, own gigantic elephants and become the saviour of men or rule the three worlds;

Those who bathe at crores of holy places, give away elephants in charity, and marry repeatedly by organising svayamvars (a peculiar marriage ceremony in which a girl chooses her own spouse out of many candidate grooms);

All these possessors of power and even Brahma, Shiva, Vishnu and husband of Sachi (Indra) fall in the trap of Yama (God of death) at the end.

ਜੇ ਨਰ ਸ੍ਰੀ ਪਤਿ ਕੇ ਪ੍ਰਸ ਹੈਂ ਪਗ ਤੇ ਨਰ ਫੇਰ ਨ ਦੇਹ ਧਰੈਂਗੇ॥ ੮॥
Jae nar sree pat kae pras hain pag
tae nar phaer na daeh dharaingae.8.

ਕਹਾ ਭਯੋ ਜੋ ਦੋਊ ਲੋਚਨ ਮੂੰਦ ਕੈ ਬੈਠਿ ਰਹਿਓ ਬਕ ਧਿਆਨ ਲਗਾਇਓ॥
Kahaa bhayo jo do-oo lochan moond kai
baiṯh rahio bak dhiaan lagaayo.

ਨ੍ਹਾਤ ਫਿਰਿਓ ਲੀਏ ਸਾਤ ਸਮੁਦ੍ਰਨਿ ਲੋਕ ਗਯੋ ਪਰਲੋਕ ਗਵਾਇਓ॥
Nhaat phirio lee-aye saat samudran
lok gayo parlok gavaayo.

ਬਾਸ ਕੀਓ ਬਿਖਿਆਨ ਸੋਂ ਬੈਠ ਕੈ ਐਸੇ ਹੀ ਐਸੇ ਸੁ ਬੈਸ ਬਿਤਾਇਓ॥
Baas keeo bikhiaan son baiṯh kai
aisae hee aisae so bais bitaayo.

ਸਾਚੁ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ॥ ੯॥
Saach kahon sun laeh sabhai
jin praem keeo tin hee prabh paayo.9.

ਕਾਹੂ ਲੈ ਪਾਹਨ ਪੂਜ ਧਰਯੋ ਸਿਰ ਕਾਹੂ ਲੈ ਲਿੰਗ ਗਰੇ ਲਟਕਾਇਓ॥
Kaahoo lai paahan pooj dharyo sir
kaahoo lai ling garae laṯkaayo.

ਕਾਹੂ ਲਖਿਓ ਹਰਿ ਅਵਾਚੀ ਦਿਸਾ ਮਹਿ ਕਾਹੂ ਪਛਾਹ ਕੋ ਸੀਸੁ ਨਿਵਾਇਓ॥
Kaahoo lakhio Har avaachee disaa maih
kaahoo pachhaah ko sees nivaayo.

ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸੁ ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ॥
Ko-oo butaan ko poojat hai pas
ko-oo mritaan ko poojan dhaayo.

ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗ ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦੁ ਨ ਪਾਇਓ॥ ੧੦॥
Koor kriaa urjhio sabh hee jag
Sree Bhagwaan ko bhaed na paayo.10.

Only those who take shelter in the feet of husband of maya (God), escape the cycle of births and deaths.8.

If someome closes his two eyes and pretends to sit in contemplation just like a heron, its of no avail.

Even if someone has succeeding in bathing at all the holy places across seven oceans, he has just wasted his life and after life.

Those who have spent their entire life in sinful actions, have also spent their life purposelessly.

The truth is that only who have loved Him have attained Him.9.

Someome has taken a stone, worshipped it and placed it on his head. Someone has hung a stone image of Shiva around his neck.

Someone bows his head to the east, while others to the west believing God to be in that particular direction.

Some ignorant one is worshipping idols and someone worshipping the dead or their graves.

The entire world is thus busy in such useless rituals. None has obtained the key to attain God.10.



ਚੌਪਈ ਸਾਹਿਬ ॥

CHAUPAEE SAHIB.

ਪਾ: ੧੦ ॥ ਕਬਿਯੋ ਬਾਚ ਬੇਨਤੀ ॥ ਚੌਪਈ ॥
Paatsaahee 10. Kabiyo Baach Baentee. Chaupaee.

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰੱਛਾ ॥
Hamree karo haath dai rachchhaa.

ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥
Pooran hoae chit kee ichchhaa.

ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥
Tav charnan man rahai hamaaraa.

ਅਪਨਾ ਜਾਨ ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥ ੧ ॥
Apnaa jaan karo pratipaaraa.1.

ਹਮਰੇ ਦੁਸਟ ਸਭੈ ਤੁਮ ਘਾਵਹੁ ॥
Hamrae dust sabhai tum ghaavoh.

ਆਪੁ ਹਾਥ ਦੈ ਮੋਹਿ ਬਚਾਵਹੁ ॥
Aap haath dai mohae bachaavoh.

ਸੁਖੀ ਬਸੈ ਮੋਰੋ ਪਰਿਵਾਰਾ ॥
Sukhee basai moro parivaaraa.

ਸੇਵਕ ਸਿੱਖ ਸਭੈ ਕਰਤਾਰਾ ॥ ੨ ॥
Saevak sikkh sabhai kartaaraa.2.

ਮੋ ਰੱਛਾ ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ ॥
Mo rachchhaa nij kar dai kariyai.

ਸਭ ਬੈਰਨ ਕੋ ਆਜ ਸੰਘਰਿਯੈ ॥
Sabh bairan ko aaj sanghariyai.

Bani of Tenth Guru. This is a Request of the poet to the Lord. Name of the Bani is Chaupaee.

O Lord! Save me with Your hands.

Let my wish be fulfilled with Your Grace so that,

My mind is always fixed at Your feet.

Considering me as Your own, take care of me.1.

O Lord! Destroy all my foes with Your power.

With Your hands save me from these adversaries.

I pray that my family lives in happiness.

O Lord! My entire sikh family is Your servant.2.

O Lord! Save me with Your hands.

Destroy all my enemies, (the malevolents of humanity) immediately.

ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ ॥ ਤੋਰ ਭਜਨ ਕੀ ਰਹੈ ਪਿਆਸਾ ॥ ੩ ॥
Pooran hoae hamaaree aasaa.
Tor bhajan kee rahai piaasaa.3.

ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਿਯਾਊਂ ॥ ਜੋ ਬਰ ਚਹੌਂ ਸੁ ਤੁਮ ਤੇ ਪਾਊਂ ॥
Tumaih chhaad़ koee avar na dhiyaaoon.
Jo bar chahon so tum tae paaoon.

ਸੇਵਕ ਸਿੱਖ ਹਮਾਰੇ ਤਾਰੀਅਹਿ ॥
Saevak sikkh hamaarae taareeaih.

ਚੁਨਿ ਚੁਨਿ ਸਤ੍ਰ ਹਮਾਰੇ ਮਾਰੀਅਹਿ ॥ ੪ ॥
Chun chun satra hamaarae maareeaih.4.

ਆਪ ਹਾਥ ਦੈ ਮੁਝੈ ਉਬਰਿਯੈ ॥
Aap haath dai mujhai ubariyai.

ਮਰਨ ਕਾਲ ਕਾ ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥
Maran kaal kaa traas nivariyai.

ਹੂਜੋ ਸਦਾ ਹਮਾਰੇ ਪੱਛਾ ॥ ਸ੍ਰੀ ਅਸਿਧੁਜ ਜੂ ਕਰਿਯਹੁ ਰੱਛਾ ॥ ੫ ॥
Hoojo sadaa hamaarae pachchhaa.
Sree Asidhuj joo kariyoh rachchhaa.5.

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨਹਾਰੇ ॥ ਸਾਹਿਬ ਸੰਤ ਸਹਾਇ ਪਿਯਾਰੇ ॥
Raakh laeh muhae raakhanhaarae.
Saahib sant sahaae piyaarae.

ਦੀਨ ਬੰਧੁ ਦੁਸਟਨ ਕੇ ਹੰਤਾ ॥
Deen bandh dusṭan kae hantaa.

I wish that my desire of my every moment being thirsty for Your Name is fulfilled.3.

O My Lord! Bless me to worship none other than Thee so that whatever boon I want I shall obtain only from You.

My Sikhs, who are Your servants, help them swim across this worldly ocean.

Please recognise and kill each of my enemies.4.

Save me from this world by lending your hand.

Eliminate the fear of the moment of death from my mind.

O Lord! Always be on my side and favour me.
And O Mahakaal! Be my saviour in difficult times.5.

Save me O Saviour of All! You are my Master and Saviour of the saints.

You are the friend of the needy and the grief striken, and destroyer of the sinful.

ਤੁਮ ਹੋ ਪੁਰੀ ਚਤੁਰਦਸ ਕੰਤਾ ॥ ੬ ॥
Tum ho puree chaturdas kantaa.6.

ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥ ਕਾਲ ਪਾਇ ਸਿਵ ਜੂ ਅਵਤਰਾ ॥
Kaal paae Brahmaa bap dharaa. Kaal paae Siv joo avtaraa.

ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ ॥
Kaal paae kar Bisan prakaasaa.

ਸਕਲ ਕਾਲ ਕਾ ਕੀਆ ਤਮਾਸਾ ॥ ੭ ॥
Sakal kaal kaa keeaa tamaasaa.7.

ਜਵਨ ਕਾਲ ਜੋਗੀ ਸਿਵ ਕੀਓ ॥ ਬੇਦ ਰਾਜ ਬ੍ਰਹਮਾ ਜੂ ਥੀਓ ॥
Javan kaal jogee Siv keeo. Baed-Raaj Brahmaa joo theeo.

ਜਵਨ ਕਾਲ ਸਭ ਲੋਕ ਸਵਾਰਾ ॥ ਨਮਸਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ ॥ ੮ ॥
Javan kaal sabh lok savaaraa.
Namaskaar hai taahae hamaaraa.8.

ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ ॥
Javan kaal sabh jagat banaayo.

ਦੇਵ ਦੈਤ ਜੱਛਨ ਉਪਜਾਯੋ ॥
Daev dait jachchhan upjaayo.

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥ ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥ ੯ ॥
Aad ant aekai avtaaraa. Soee Guru samjhiyoh hamaaraa.9.

ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ ॥ ਸਕਲ ਪ੍ਰਜਾ ਜਿਨ ਆਪ ਸਵਾਰੀ ॥
Namaskaar tis hee ko hamaaree.
Sakal prajaa jin aap savaaree.

You are the Lord of the fourteen Puris (religious places).6.

Brahma adopted a bodily form only with the Supreme Lord's Will and so did Shiva.

Even Vishnu came into light with His Ordinance.

All this play of the world is a creation of that Lord.7.

The God who created the king of yogis such as Shiva, the Master of Vedas (Brahma) under Whose ordinance was born,

The Lord Who has created and sustained this world, Obeisances to Him.8.

The Lord Who has created this entire universe,

And within it Who has created the deities, the devils and yakshas (a particular class of deities),

The One Who is the only worshippable entity Who has existed since the beginning of existence and would be present till its end, it is only He Whom we should consider our Guru.9.

Our Obeisances should be only to such a Lord, Who has created and decorated the entire humanity;

ਸਿਵਕਨ ਕੋ ਸਿਵਗੁਨ ਸੁਖ ਦੀਓ॥
Sivkan ko siv-gun sukh deeo.

ਸੱਤ੍ਰੁਨ ਕੋ ਪਲ ਮੋ ਬਧ ਕੀਓ॥ ੧੦॥
Sattran ko pal mo badh keeo.10.

ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ॥
Ghaṭ ghaṭ kae antar kee jaanat.

ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ॥
Bhalae burae kee peer pachhaanat.

ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੂਲਾ॥ ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸ੍ਟਿ ਕਰ ਫੂਲਾ॥ ੧੧॥
Cheeṭee tae kunchar asthoolaa.
Sabh par kripaa driṣt kar phoolaa.11.

ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ॥ ਸੁਖ ਪਾਏ ਸਾਧੁਨ ਕੇ ਸੁਖੀ॥
Santan dukh paae tae dukhee.
Sukh paae saadhan kae sukhee.

ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈਂ॥ ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੈਂ॥ ੧੨॥
Aek aek kee peer pachhaanain.
Ghaṭ ghaṭ kae paṭ paṭ kee jaanain.12.

ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ॥ ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ॥
Jab udkarakh karaa Kartaaraa.
Prajaa dharat tab daeh apaaraa.

ਜਬ ਆਕਰਖ ਕਰਤ ਹੋ ਕਬਹੂੰ॥ ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਭਹੂੰ॥ ੧੩॥
Jab aakarakh karat ho kab-hoon.
Tum mai milat daeh dhar sabh-hoon.13.

Who has always bestowed upon His servants (worshippers) Divine qualities and blessed them with pleasure;

Who has been destroying their adversaries in moments;10.

That all aware God can read every heart,

And recognise the pain and suffering of both good and bad beings.

From a tiny ant to a gigantic elephant, He blesses all with His Benevolence.11.

God (though unattached to anyone) experiences pain when His saintly worshippers are stuck with grief and pleasure as they receive happiness.

He experiences the pain of every single person,
And possesses awareness of the smallest secret of every heart.12.

When He uses His power to create, infinite entities assume bodily forms.

And when He uses His power to assimilate these bodies are reunited into Him.13.

ਜੇਤੇ ਬਦਨ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ॥ ਆਪੁ ਆਪਨੀ ਬੂਝ ਉਚਾਰੈ॥
Jaetae badan srisṭ sabh dhaarai.
Aap aapnee boojh uchaarai.

ਤੁਮ ਸਭ ਹੀ ਤੇ ਰਹਤ ਨਿਰਾਲਮ॥ ਜਾਨਤ ਬੇਦ ਭੇਦ ਅਰ ਆਲਮ॥ ੧੪॥
Tum sabh hee tae raihait niraalam.
Jaanat baed bhaed ar aalam.14.

ਨਿਰੰਕਾਰ ਨ੍ਰਿਬਿਕਾਰ ਨਿਰਲੰਭ॥
Nirankaar nribikaar nirlambh.

ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਸੰਭ॥
Aad aneel anaad asambh.

ਤਾ ਕਾ ਮੂੜ੍ਹ ਉਚਾਰਤ ਭੇਦਾ॥ ਜਾ ਕੋ ਭੇਵ ਨ ਪਾਵਤ ਬੇਦਾ॥ ੧੫॥
Taa kaa mooṛh uchaarat bhaedaa.
Jaa ko bhaev na paavat baedaa.15.

ਤਾ ਕੋ ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ॥ ਮਹਾ ਮੂੜ੍ਹ ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ॥
Taa ko kar paahan anumaanat.
Mahaa mooṛh kachh bhaed na jaanat.

ਮਹਾਦੇਵ ਕੋ ਕਹਤ ਸਦਾ ਸਿਵ॥
Mahaadaev ko kaihait sadaa Siv.

ਨਿਰੰਕਾਰ ਕਾ ਚੀਨਤ ਨਹਿ ਭਿਵ॥ ੧੬॥
Nirankaar kaa cheenat naih bhiv.16.

ਆਪੁ ਆਪਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ॥ ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ॥
Aap aapnee budh hai jaetee.
Barnat bhinn bhinn tuhae taetee.

Whatever bodies are created in the Universe, express His greatness as per their understanding of the Divine.

He remains detached from all the beings, and this is known to religious books such as Vedas and to the mysterious knowledgeable souls.14.

God is free from a particular shape or form, free from vices and without any external support.

He is the primal source of the Creation, without a colour or appearance, without a beginning or birth.

The foolish human boasts of having deciphered God, of Whom even the very learned men (well versed in Vedas) have no clue.15.

Men install stones as idols and accept them as God. Foolish men know little about the shapeless God.

They recognise Shiva as the Permanent Ever Existent Lord,

But are ignorant about the form and existence of the real God.16.

O Lord! In accordance with the varied levels of intellect bestowed upon individuals, they attempt to express Your different virtues.

ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ ॥ ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ ॥ ੧੭ ॥
Tumraa lakhaa na jaae pasaaraa.
Kaih bidh sajaa pratham sansaaraa.17.

ਏਕੈ ਰੂਪ ਅਨੂਪ ਸਰੂਪਾ ॥ ਰੰਕ ਭਯੋ ਰਾਵ ਕਹੀ ਭੂਪਾ ॥
Aekai roop anoop saroopaa.
Rank bhayo raav kahee bhoopaa.

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥ ਉਤਭੁਜ ਖਾਨਿ ਬਹੁਰ ਰਚਿ ਦੀਨੀ ॥ ੧੮ ॥
Aṇḍaj jeraj saetaj keenee.
Utbhuj khaan bauhar rach deenee.18.

ਕਹੂੰ ਫੂਲ ਰਾਜਾ ਹ੍ਵੈ ਬੈਠਾ ॥ ਕਹੂੰ ਸਿਮਟਿ ਭਿਜੋ ਸੰਕਰ ਇਕੈਠਾ ॥
Kahoon phool raajaa hvai baiṭhaa.
Kahoon simaṭ bhiyo sankar ikaiṭhaa.

ਸਗਰੀ ਸ੍ਰਿਸਟਿ ਦਿਖਾਇ ਅਚੰਭਵ ॥ ਆਦਿ ਜੁਗਾਦਿ ਸਰੂਪ ਸੁਯੰਭਵ ॥ ੧੯ ॥
Sagree sriṣṭ dikhaae achambhav.
Aad jugaad saroop suyambhav.19.

ਅਬ ਰੱਛਾ ਮੇਰੀ ਤੁਮ ਕਰੋ ॥ ਸਿੱਖ ਉਬਾਰਿ ਅਸਿੱਖ ਸੰਘਰੋ ॥
Ab rachchhaa maeree tum karo.
Sikkh ubaar asikh sangharo.

ਦੁਸ਼ਟ ਜਿਤੇ ਉਠਵਤ ਉਤਪਾਤਾ ॥ ਸਕਲ ਮਲੇਛ ਕਰੋ ਰਣ ਘਾਤਾ ॥ ੨੦ ॥
Dushṭ jitae uṭhvat utpaataa.
Sakal malaechh karo raṇ ghaataa.20.

ਜੇ ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ ॥ ਤਿਨ ਕੇ ਦੁਸ਼ਟ ਦੁਖਿਤ ਹ੍ਵੈ ਮਰੇ ॥
Jae asidhuj tav sarnee parae.
Tin kae dushṭ dukhit hvai marae.

Inexpressible is the amazing worldly expanse You have created, it is very hard to imagine how You created this world in the beginning.17.

The Uncomparable God with a beautiful form sits as a poor man somewhere and a wealthy king at other places.

He first designed different ways for the beings to be born such as from the egg, direct birth (as in mammals), through sweat (such as in lice) or growth from soil (as in plants). He then proceeded to create the entire creation using these means.18.

God is sitting as Brahma (on the Lotus flower) at some place and compressed into Shiva at others.

He is exhibiting the amazing play of this entire creation.
The God with a beautiful form is effulgent since the beginning of universe and ages.19.

O Lord! Be my Saviour.
Save those who walk the path that leads to the Divine and destroy others.

All the enemies with maligned wits that stand up from time to time, destroy those evil minded devils in the warfield of this world.20.

O Sword-Bearer God! All those who have taken refuge in You, their enemies have died of some grief automatically.

ਪੁਰਖ ਜਵਨ ਪਗ ਪਰੇ ਤਿਹਾਰੇ॥ ਤਿਨ ਕੇ ਤੁਮ ਸੰਕਟ ਸਭ ਟਾਰੇ॥ ੨੧॥
Purakh javan pag parae tihaarae.
Tin kae tum sankaṭ sabh ṭaarae.21.

ਜੋ ਕਲਿ ਕੋ ਇਕ ਬਾਰ ਧਿਐਹੈ॥ ਤਾ ਕੇ ਕਾਲ ਨਿਕਟਿ ਨਹਿ ਐਹੈ॥
Jo kal ko ik baar dhiaihai. Taa kae kaal nikaṭ naih aihai.

ਰੱਛਾ ਹੋਇ ਤਾਹਿ ਸਭ ਕਾਲਾ॥ ਦੁਸਟ ਅਰਿਸਟ ਟਰੈਂ ਤਤਕਾਲਾ॥ ੨੨॥
Rachchhaa hoae taahae sabh kaalaa.
Dusṭ arisṭ ṭaraen tatkaalaa.22.

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਤਨ ਜਾਹਿ ਨਿਹਰਿਹੋ॥ ਤਾ ਕੇ ਤਾਪ ਤਨਕ ਮੋ ਹਰਿਹੋ॥
Kripaa drisṭ tan jaahae nihariho.
Taa kae taap tanak mo hariho.

ਰਿੱਧਿ ਸਿੱਧਿ ਘਰ ਮੋ ਸਭ ਹੋਈ॥ ਦੁਸ਼ਟ ਛਾਹ ਛ੍ਵੈ ਸਕੈ ਨ ਕੋਈ॥ ੨੩॥
Riddh siddh ghar mo sabh hoee.
Dushṭ chhaah chhvai sakai na koee.23.

ਏਕ ਬਾਰ ਜਿਨ ਤੁਮੈ ਸੰਭਾਰਾ॥ ਕਾਲ ਫਾਸ ਤੇ ਤਾਹਿ ਉਬਾਰਾ॥
Aek baar jin tumai sambhaaraa.
Kaal phaas tae taahae ubaaraa.

ਜਿਨ ਨਰ ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ॥ ਦਾਰਿਦ ਦੁਸਟ ਦੋਖ ਤੇ ਰਹਾ॥ ੨੪॥
Jin nar Naam tihaaro kahaa. Darid dusṭ dokh tae rahaa.24.

ਖੜਗ ਕੇਤ ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ॥ ਆਪ੍ ਹਾਥ ਦੈ ਲੇਹੁ ਉਬਾਰੀ॥
Kharag kaet mai saraṇ tihaaree. Aap haath dai laeh ubaaree.

ਸਰਬ ਠੌਰ ਮੋ ਹੋਹੁ ਸਹਾਈ॥ ਦੁਸਟ ਦੋਖ ਤੇ ਲੇਹੁ ਬਚਾਈ॥ ੨੫॥
Sarab ṭhaur mo hoh sahaaee. Dusṭ dokh tae laeh bachaaee.25.

O Lord! Those who have sought shelter in Your feet, You have relieved them of all their miseries.21.

The one who has remembered God deep within, even once, death does not even dare to come in his vicinity.

He is saved in every moment and is ridden of his enemies all at once.22.

O Lord! The beings on whose bodies You glance at with Grace, are ridden of all their ailments in less than a moment.

All the treasures and occult powers are granted to them in their sleep and no mischievious soul can even reach their shadow to cause any harm.23.

O Lord! Those who remembered You once with a completely devoted mind, You have saved them from the clutches of time (death).

Those who have chanted Your Name, they have been saved of grief and harm causing enemies.24.

O Bearer of the sword signed flag (God), I have come to seek Your support. Save me with Your hand.

Help me at every step and save me from my devilous opponents.25.



ਅਨੰਦੁ ਸਾਹਿਬ

ANAND SAHIB

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ
Raamkalee Maihlaa 3 Anand

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ik-Oankaar Sat-Gur Prasaad.

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ॥
Anand bhayaa maeree maae Satguru mai paayaa.

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ॥
Satgur ta paayaa saihaij saetee man vajeeaa vaadhaaeeaa.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ॥
Raag ratan parvaar pareeaa sabad gaavaṇ aaeeaa.

ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ॥
Sabdo ta gaavoh Haree kaeraa man jinee vasaayaa.

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ॥ ੧॥
Kahai Nanak anand hoaa Satguru mai paayaa.1.

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ॥
Ae man maeriaa too sadaa rah Har naalae.

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ॥
Har naal rah too man maerae dookh sabh visaarṇaa.

ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ॥
Angeekaar oh karae taeraa kaaraj sabh savaarṇaa.

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ॥
Sabhnaa galaa samrath suaamee so kio manoh visaarae.

Bani 'Anand' of Third Guru in Ramkali Raag (musical metre)

God is One and attained by Grace of True Guru.

O Mother! I am happy as I have attained the True Guru.

By attaining the Guru, I have attained equipoise and trumpets of joy are resounding in my mind.

Jewel like precious Raags (musical metres) with their entire family and Raginis (variations of Raags) have arrived to sing praises of God in my mind.

Sing Praises of God Who has re-established my devastated mind.

Nanak says I am in bliss after attaining my Guru.1.

O My Mind! Ever seek the company of God.

O Mind! Always remember God. In His refuge all your pains are quelled.

He is always going to help you and take you to completion in all initiated tasks.

He is the all capable Lord, why do you shun Him?

ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ॥ ੨॥
Kahai Nanak mann maerae sadaa rah Har naalae.2.

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ॥
Saachae saahibaa kiaa naahee ghar taerai.

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ॥
Ghar ta taerai sabh kichh hai jis daeh so paavaye.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ॥
Sadaa siphat salaah taeree Naam man vasaavaye.

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ॥
Naam jin kai man vasiaa vaajae sabad ghanaerae.

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ॥ ੩॥
Kahai Nanak Sachae Saahib kiaa naahee ghar taerai.3.

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ॥
Saachaa Naam maeraa aadhaaro.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ॥
Saach Naam adhaar maeraa jin bhukhaa sabh gavaaeeaa.

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ॥
Kar saant sukh man aae vasiaa
jin ichhaa sabh pujaaeeaa.

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ॥
Sadaa kurbaaṇ keetaa Guru viṭoh
jis deeaa aeh vaḍiaaeeaa.

Says Nanak : O My Mind! Ever stay in the fellowship of God.2.

O My Lord! What is it that is not in Your house?

Everything is present in Your house, only he gets whom You wish to grant.

And the ones You bless, sing Your praises and establish Your Name in their mind.

The ones in whose mind Your Name is established sound all the orchestric instruments in varied melodies.

Says Nanak : O Truthful Lord! What is it that you cannot grant? 3.

With the Guru's Grace, the ever stable Name of God, has become my support.

Its the true Name that has controlled all my cravings.

Equipoise and joy has inhabited my mind, and all my desires have been fulfilled.

I sacrifice myself unto my Guru, Whose benevolences are all these.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ॥
Kahai Nanak suṇoh santoh sabad dharoh piaaro.

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ॥ ੪॥
Saachaa Naam maeraa aadhaaro.4.

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ॥
Vaajae panch sabad tit ghar sabhaagai.

ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ॥
Ghar sabhaagai sabad vaajae kalaa jit ghar dhaareeaa.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ॥
Panch doot tudh vas keetae kaal kaṇṭak maariaa.

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ॥
Dhur karam paayaa tudh jin kau sae Naam Har kai laagae.

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ॥ ੫॥
Kahai Nanak taih sukh hoaa tit ghar anhad vaajae.5.

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ॥
Saachee livai bin daeh nimaaṇee.

ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ॥
Daeh nimaaṇee livai baajho kiaa karae vaechaareeaa.

ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ॥
Tudh baajh samrath koae naahee kripaa kar banvaareeaa.

ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ॥
Aes nau hor thaao naahee sabad laag savaareeaa.

Says Nanak : O Holy Men! Chant and love His Name.

His Eternal Name is the basis of my life.4.

Five kinds of instruments orchestrate to give a combined melody in the heart blessed by You.

That heart is lucky and reverberates with Your Name, which You have vitalised.

You pacify His five desires (lust, anger, greed, attachment, ego) and remove the thorn of death from His throat.

Only those chant Your Name in whose fate You have written it since birth.

Nanak says that His heart is engulfed with happiness and within it resound all the instruments.5.

Without the attachment to God's feet, this body is worthless.

What worthy task can it perform if it does not take shelter in Your Name.

Without You, no one else is capable or powerful. Bless me, O Lord!

There is no other place where this body can find refuge, so bless it so that it improves by chanting Your Name.

ਹੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥ ੬ ॥
Kahai Nanak livai baajho kiaa karae vaechaareeaa.6.

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ ਆਨੰਦੁ ਗੁਰੂ ਤੇ ਜਾਣਿਆ ॥
Aanand aanand sabh ko kahai aanand Guru tae jaaṇiaa.

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ ॥
Jaaṇiaa aanand sadaa Gur tae kripaa karae piaariaa.

ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ॥
Kar kirpaa kilvikh kaṭae giaan anjan saariaa.

ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ ॥
Androh jin kaa moh tuṭaa tin kaa sabad sachai savaariaa.

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ ॥ ੭ ॥
Kahai Nanak aeh anand hai aanand Gur tae jaaṇiaa.7.

ਬਾਬਾ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਵੈ ॥
Baabaa jis too daeh soee jan paavai.

ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੋ ਹੋਰਿ ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ ॥
Paavai ta so jan daeh jis no hor kiaa karaih vaechariaa.

ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਦਹ ਦਿਸਿ ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ ॥
Ik bharam bhoolae phiraih daih dis ik Naam laag sawaariaa.

ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ਜਿਨਾ ਭਾਣਾ ਭਾਵਏ ॥
Gur-parsaadee man bhayaa nirmal
jinaa bhaaṇaa bhaavaye.

ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ ਸੋਈ ਜਨੁ ਪਾਵਏ ॥ ੮ ॥
Kahai Nanak jis daeh piaarae soee jan paavaye.8.

Says Nanak : What will this hapless body do without suppor of Your Name.6.

Just for the sake of saying everyone says that I am happy, but bliss is experienced only in the company of the Guru.

Only when the Lord's Grace falls does one enter bliss.

With His grace are washed off all the sins and one's mind's eyes are decorated with collyrium of true knowledge.

The ones who lose all craving for maya, their words are sweetened by the true Lord.

Says Nanak : This is true joy, which is received with the Grace of true Guru.7.

Only the one You choose to give becomes the recipient of this true joy.

All others remain helpless.

Some deluded souls move hitherto in ten directions craving for their desires, while some make thier lives successful by chanting His Name.

Their minds become pure with Guru's Grace who accept Your will.

Says Nanak : The one whom You bless, enjoys this bliss.8.

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ॥
Aavoh sant piaariho akath kee karaih kahaaṇee.

ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ॥
Karaih kahaaṇee akath kaeree kit duaarai paaeeai.

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ॥
Tan man dhan sabh saup gur kau hukam manniai paaeeai.

ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੂ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥
Hukam manniho guru kaeraa gaavoh sachee baaṇee.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ॥ ੯॥
Kahai Nanak suṇoh santoh kathioh akath kahaaṇee.9.

ਏ ਮਨ ਚੰਚਲਾ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ॥
Ae man chanchalaa chaturaaee kinai na paayaa.

ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ॥
Chaturaaee na paayaa kinai too suṇ mann maeriaa.

ਏਹ ਮਾਇਆ ਮੋਹਣੀ ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ॥
Aeh maayaa mohaṇee jin aet bharam bhulaayaa.

ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ॥
Maayaa ta mohaṇee tinai keetee jin ṭhagaulee paaeeaa.

ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ॥
Kurbaaṇ keetaa tisai viṭoh jin moh meeṭhaa laayaa.

ਕਹੈ ਨਾਨਕੁ ਮਨ ਚੰਚਲ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ॥ ੧੦॥
Kahai Nanak man chanchal chaturaaee kinai na paayaa.10.

O Saintly Men! Come, lets sing the praises of th Indescribable God.

Lets discuss, how that God could be obtained.

The secret is to devote your mind, body and soul to that Gurt and then obey His Divine Ordinance.

Accept His will and sing His praises.

Says Nanak : O Saintly Men! Sing the praises of that Indescribable God.9.

None has enjoyed true bliss by merely using his wits.

O my mind! Listen carefully, none has obtained Him by using his intellect.

Maya is alluring. It deludes and lures people to forget their real path.

This tempting Maya has been created by the Creator and stuck to the humans like a swindler plant.

I sacrifice myself unto the Lord Who created this seemingly sweet allurement of Maya.

Says Nanak : O My Clever Mind! None has attained Him by using His intellectual capacities.10.

ਏ ਮਨ ਪਿਆਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ॥
Ae man piaariaa too sadaa sach samaalae.

ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ॥
Aeh kuṭamb too jae daekhdaa
chalai naahee taerai naalae.

ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ॥
Saath taerai chalai naahee tis naal kio chit laaeeai.

ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ॥
Aisaa kamm moolae na keechai jit ant pachhotaaeeai.

ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ॥
Satguru kaa updaes sun too hovai taerai naalae.

ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ॥ ੧੧॥
Kahai Nanak man piaarae too sadaa sach samaalae.11.

ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ॥
Agam agocharaa taeraa ant na paayaa.

ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ॥
Anto na paayaa kinai taeraa aapṇaa aap too jaaṇhae.

ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ॥
Jee jant sabh khael taeraa kiaa ko aakh vakhaaṇaye.

ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ॥
Aakhaeh ta vaekhaih sabh toohai jin jagat upaayaa.

ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ ੧੨॥
Kahai Nanak too sadaa agamm hai taeraa ant na paayaa.12.

O Saintly Men! Come, lets sing the praises of th Indescribable God.

Lets discuss, how that God could be obtained.

The secret is to devote your mind, body and soul to that Gur and then obey His Divine Ordinance.

Accept His will and sing His praises.

Says Nanak : O Saintly Men! Sing the praises of that Indescribable God.9.

None has enjoyed true bliss by merely using his wits.

O my mind! Listen carefully, none has obtained Him by using his intellect.

Maya is alluring. It deludes and lures people to forget their real path.

This tempting Maya has been created by the Creator and stuck to the humans like a swindler plant.

I sacrifice myself unto the Lord Who created this seemingly sweet allurement of Maya.

Says Nanak : O My Clever Mind! None has attained Him by using His intellectual capacities.10.

ਏ ਮਨ ਪਿਆਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ॥
Ae man piaariaa too sadaa sach samaalae.

ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ॥
Aeh kuṭamb too jae daekhdaa
chalai naahee taerai naalae.

ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ॥
Saath taerai chalai naahee tis naal kio chit laaeeai.

ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ॥
Aisaa kamm moolae na keechai jit ant pachhotaaeeai.

ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ॥
Satguru kaa updaes suṇ too hovai taerai naalae.

ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ॥ ੧੧॥
Kahai Nanak man piaarae too sadaa sach samaalae.11.

ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ॥
Agam agocharaa taeraa ant na paayaa.

ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ॥
Anto na paayaa kinai taeraa aapṇaa aap too jaaṇhae.

ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ॥
Jee jant sabh khael taeraa kiaa ko aakh vakhaaṇaye.

ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ॥
Aakhaeh ta vaekhaih sabh toohai jin jagat upaayaa.

ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ ੧੨॥
Kahai Nanak too sadaa agamm hai taeraa ant na paayaa.12.

O My Lovely Mind! Always remember the True Lord.

This family that you see, is not going to accompany you forever.

Why attach your mind to those who are temporary companions?

Why do something for which you have to repent later?

Listen to the advice of the True Eternal Guru Who's always by your side.

Says Nanak : O My Beloved Mind! Always keep the Eternally True (God) in your mind.11.

O Unreachable, Imperceptible Lord! None can decipher You.

No one knows You completely, only You Yourself do.

All the beings are created by You as a part of Your play, how can anyone else express it.

You are the one within all, You are the Creator.

Says Nanak : O Lord! You are beyond reach and none can demystify You.12.

O My Lovely Mind! Always remember the True Lord.

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Says Nanak : O Lord! You are beyond reach and none can demystify You.12.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ॥
Sur nar mun jan ammrit khojdae so ammrit Gur tae paayaa.

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ॥
Paayaa ammrit Gur kripaa keenee sachaa man vasaayaa.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ॥
Jee jant sabh tudh upaae ik vaekh parsaṇ aayaa.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ਸਤਿਗੁਰੁ ਭਲਾ ਭਾਇਆ॥
Lab lobh ahankaar chookaa Satguru bhalaa bhaayaa.

ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੋ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ॥ ੧੩॥
Kahai Nanak jis no aap tuṭhaa
tin ammrit Gur tae paayaa.13.

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ॥
Bhagtaa kee chaal niraalee.

ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ॥
Chaalaa niraalee bhagtaah kaeree
bikham maarag chalṇaa.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ॥
Lab lobh ahankaar taj trisnaa bauhat naahee bolṇaa.

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ॥
Khanniauh tikhee vaaloh nikee aet maarag jaaṇaa.

ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ॥
Gur-parsaadee jinee aap tajiaa Har vaasnaa samaaṇee.

The deities, men and austeres all seek the nectar of spiritual joy, but this nectar can only be obtained from the Guru.

The one who has been blessed with the Grace of Guru obtains the nectar, and the one who establishes Him in his mind receives His benevolence.

All the beings have been created by You and come to touch Your feet to get a glimpse of You.

Their cravings, greed and ego are pacified as they enjoy spiritual bliss after attaining You.

Says Nanak : The one whom He pleases, receives the nectar of His Name from the Guru.13.

The devotees have a distinct life style.

Their path is not only different but also difficult to tread.

They give up their desires, greed, ego and avarice and speak little.

This terrain is very hard to tread, its sharper than the blade of a sword and thinner than a strand of hair.

The ones who have given up their sense of ego with His Grace, have been able to get rid of all the desires.

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥ ੧੪ ॥
Kahai Nanak chaal bhagtaa jugoh jug niraalee.14.

ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹ ਸੁਆਮੀ ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ ॥
Jio too chalaaeh tiv chalaih suaamee
hor kiaa jaaṇaa guṇ taerae.

ਜਿਵ ਤੂ ਚਲਾਇਹਿ ਤਿਵੈ ਚਲਹ ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ ॥
Jiv too chalaaeh tivai chalaih jinaa maarag paavaeh.

ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਵਹੇ ॥
Kar kirpaa jin Naam laaeh sae Har Har sadaa dhiaavaeh.

ਜਿਸ ਨੋ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ॥
Jis no kathaa suṇaaeh aapṇee
sae gurduaarai sukh paavaeh.

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ ॥ ੧੫ ॥
Kahai Nanak sachae Saahib
jio bhaavai tivai chalaavaeh.15.

ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ ॥
Aeh sohilaa sabad suhaavaa.

ਸਬਦੋ ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ ਸਤਿਗੁਰੁ ਸੁਣਾਇਆ ॥
Sabado suhaavaa sadaa sohilaa Satguru suṇaayaa.

ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ ॥
Aeh tin kai mann vasiaa jin dhuroh likhiaa aayaa.

ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ ਕਰਹਿ ਗਲਾ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥
Ik phiraih ghanaerae karaih galaa galee kinai na paayaa.

Says Nanak : The ways of the saints have been different from those of the masses since ages.14.

O My Lord! All that I know is that the beings tread the path as shown by You. There is nothing else that I can say about You.

They walk as You ordain, the ones who have recognised the righteous path.

Those who You bless and offer refuge in Your Name, always chant Your Name.

Those who You discourse of Your merits, they reach Your door and receive true bliss.

Says Nanak : O God! You direct Your life forms to walk different paths, as it pleases You.15.

This beautiful song pleases the soul.

The word of God is always a pleasure giving song that He has sung.

But this word is established in the minds of those ordained by God since their inception.

There are plenty who just talk about God and spirituality, but He cannot be achieved unless His word is well established in one's mind, by mere empty talk.

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਸੋਹਿਲਾ ਸਤਿਗੁਰੁ ਸੁਣਾਇਆ ॥ ੧੬ ॥
Kahai Nanak sabad sohilaa Satguru suṇaayaa.16.

ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥
Pavit hoae sae janaa jinee Har dhiaayaa.

ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ॥
Har dhiaayaa pavit hoae gurmukh jinee dhiaayaa.

ਪਵਿਤੁ ਮਾਤਾ ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਪਵਿਤੁ ਸੰਗਤਿ ਸਬਾਈਆ ॥
Pavit maataa pitaa kuṭamb saihat sio
pavit sangat sabaaeeaa.

ਕਹਦੇ ਪਵਿਤੁ ਸੁਣਦੇ ਪਵਿਤੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ ॥
Kaihdae pavit suṇdae pavit sae pavit jinee mann vasaayaa.

ਕਹੈ ਨਾਨਕੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥ ੧੭ ॥
Kahai Nanak sae pavit
jinee gurmukh Har Har dhiaayaa.17.

ਕਰਮੀ ਸਹਜੁ ਨ ਊਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥
Karmee saihaij na oopjai viṇ saihjai saihsaa na jaae.

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੈ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ ॥
Naih jaae saihsaa kitai sanjam rahae karam kamaae.

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥
Saihsai jeeo maleeṇ hai kit sanjam dhotaa jaae.

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥
Mann dhovoh sabad laagoh Har sio rahoh chit laae.

Says Nanak : The only word that makes my soul blissful is the word of God.16.

Those beings have become pure who have chanted God's Name.

The ones who have taken refuge with Him and contemplated His Name have become pure in conduct.

Due to them their father, mother, family and all people in their fellowship have become pure.

The word of God is such a source of Bliss that all those who chant it, hear it or establish it firmly in their mind, become pure.

'Those God-Centric people who have chanted His name', says Nanak, 'have become pure.'17.

Equipoise cannot be obtained by religious rituals and without it the fear (born out of worldly attachments) does not subside.

Many have got tired by performing religious deeds but have not attained equipose.

The mind is blemished as long as it remains in fear. This filth of mind is not removed by any external means.

The way to wash one's mind is by attaching it to God's Name and absorbing oneself in His love.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ॥ ੧੮॥
Kahai Nanak Gur-Parsaadee saihaj upjai
aeh saihsaa iv jaae.18.

ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ॥
ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ॥
Jeeoh mailae baahroh nirmal.
Baahroh nirmal jeeoh ta mailae tinee janam jooai haariaa.

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ॥
Aeh tisnaa vaḍaa rog lagaa maraṇ manoh visaariaa.

ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਸੋ ਸੁਣਹਿ ਨਾਹੀ ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ॥
Vaedaa maih Naam utam so suṇaih naahee
phiraih jio baetaaliaa.

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਸਚੁ ਤਜਿਆ ਕੂੜੇ ਲਾਗੇ
ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ॥ ੧੯॥
Kahai Nanak jin sach tajiaa kooṛae laagae
tinee janam jooai haariaa.19.

ਜੀਅਹੁ ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ॥
ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਣੀ॥
Jeeoh nirmal baahroh nirmal.
Baahroh ta nirmal jeeoh nirmal
Satgur tae karṇee kamaaṇee.

ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ॥
Kooṛ kee soe pauhchai naahee mansaa sach samaaṇee.

Says Nanak : The mind then attains equipoise with His grace and this is the way the fear is swayed.18.

Those who appear pure from outside (by virtue of performing religious deeds) but are filthy inside (attached to Maya) have wasted their life like a gambler wastes money by losing.

This attachment to Maya is a dangerous disease in which they have forgotten that they will die one day.

They ignore the message of chanting God's Name in religious scriptures like Vedas and roam directionlessly like spirits.

Says Nanak : Those who have detached from Truth and have attached to filth of Maya have lost the game of life like a gambler (who thoughtlessly loses all his money).19.

They become pure from outside as well in the mind, those who earn (the wealth of God's Name) as directed by the True Guru.

The filth of Maya does not influence their mind who rid themselves of desire of worldly attachments by absorbing in Truth (God's Name).

ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ ਭਲੇ ਸੇ ਵਣਜਾਰੇ॥
Janam ratan jinee khaṭiaa bhalae sae vaṇjaarae.

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਮੰਨੁ ਨਿਰਮਲੁ ਸਦਾ ਰਹਹਿ ਗੁਰ ਨਾਲੇ॥ ੨੦॥
Kahai Nanak jin mann nirmal sadaa rahaeh Gur naalae.20.

ਜੇ ਕੋ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ॥
ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ॥
Jae ko sikh Guru saetee sanmukh hovai.
Hovai ta sanmukh sikh koee jeeoh rahai Gur naalae.

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ॥
Gur kae charan hirdai dhiaae antar aatmai samaalae.

ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ॥
Aap chhaḍ sadaa rahai parṇai Gur bin avar na jaaṇai koae.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ॥ ੨੧॥
Kahai Nanak suṇoh santoh so sikh sanmukh hoae.21.

ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਮੁਖੁ ਹੋਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ॥
Jae ko Gur tae vaemukh hovai bin Satgur mukt na paavai.

ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰ ਥੈ ਕੋਈ ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ॥
Paavai mukt na hor thai koee puchhoh bibaekeeaa jaae.

ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ॥
Anaek joonee bharam aavai viṇ Satgur mukt na paae.

ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੂ ਸਬਦੁ ਸੁਣਾਏ॥
Phir mukt paae laag charṇee Satguru sabad suṇaae.

They have earned the gem of life (by chanting His Name) and can be deemed successful merchants.

Says Nanak : Those who become pure in mind, always seek God's shelter.20.

If a Sikh wants to stand before God with pride (and without any fear), his mind must take refuge with God.

He contemplates on God's feet keeping them in his heart and making them a part of his soul.

He gives off His ego to remain absorbed in God, and other than God recognises no one as the Supreme force.

Says Nanak : Listen O Saintly Men! Such a person can stand tall before God.21.

If someone turns away from God, without the True Guru's Grace he cannot be liberated from Maya.

There is no other place where freedom from Maya can be procured, ask the thoughtful and wise if you wish.

He roams about in cycle of births deluded by Maya, but is not emancipated without the True Guru's Benevolence.

He becomes free only by remaining in God's feet when the True Guru discourses him with His word.

ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ॥ ੨੨॥
Kahai Nanak veechaar daekhoh
viṇ Satgur mukt na paae.22.

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥
Aavoh sikh Satguru kae piaariho gaavoh sachee baaṇee.

ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ॥
Baaṇee ta gaavoh Guru kaeree baaṇeeaa sir baaṇee.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ॥
Jin kau nadar karam hovai hirdai tinaa samaaṇee.

ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ॥
Peevoh ammrit sadaa rahoh Har rang japiho saarigpaaṇee.

ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ ਏਹ ਸਚੀ ਬਾਣੀ॥ ੨੩॥
Kahai Nanak sadaa gaavoh aeh sachee baaṇee.23.

ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ॥
Satguru binaa hor kachee hai baaṇee.

ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ॥
Baaṇee ta kachee Satguru bajhoh hor kachee baaṇee.

ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ ਕਚੀ ਆਖਿ ਵਖਾਣੀ॥
Kaihdae kachae suṇdae kachae kacẖeen aakh vakhaaṇee.

ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ਕਹਿਆ ਕਛੂ ਨ ਜਾਣੀ॥
Har Har nit karaih rasnaa kahiaa kachhoo na jaaṇee.

ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ॥
Chit jin kaa hir layaa maayaa bolan paye ravaaṇee.

Says Nanak : Just contemplate and find out for yourself that liberation cannot be achieved without God's Grace.22.

Come on sikhs, O beloved of God! Sing his Bani (hymns) that leads you to Truth (God).

Sing the hymns of the Guru as they are superior to any other song or speech.

It permeates the hearts of only those on whom the Divine Grace falls.

Drink the nectar of His Name, be absorbed in His love, chant His Name Who controls the earth.

'Always chant these True Hymns,' says Nanak.23.

The hymns, other than those of the True Guru, lack reflection of Truth.

The hymns that are opposite in nature to His are filled with falsehood.

The ones who utter such hymns, hear such hymns, or describe these hymns, become weak minded.

They might keep repeating His Name mechanically, but they fail to be in any deep unison with Him.

Their mind is influenced by Maya, so that they are not completely involved or devoted to Him, when they chant His Name.

ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥ ੨੪ ॥
Kahai Nanak Satguru baajhoh hor kachee baaṇee.24.

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ॥
Gur kaa sabad ratann hai heerae jit jaṛaao.

ਸਬਦੁ ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ ਏਹੁ ਹੋਆ ਸਮਾਉ ॥
Sabad ratan jit mann laagaa aeh hoaa samaao.

ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ਸਚੈ ਲਾਇਆ ਭਾਉ ॥
Sabad saetee man miliaa sachai laayaa bhaao.

ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਆਪੇ ਜਿਸ ਨੋ ਦੇਇ ਬੁਝਾਇ ॥
Aapae heera ratan aapae jis no daeh bujhaae.

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤਨੁ ਹੈ ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ ॥ ੨੫ ॥
Kahai Nanak sabad ratan hai heeraa jit jaṛaao.25.

ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥
Siv sakat aap upaae kai kartaa aapae hukam vartaae.

ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥
Hukam vartaae aap vaekhai Gurmukh kisai bujhaae.

ਤੋੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥
Toṛae bandhan hovai mukt sabad mann vasaae.

ਗੁਰਮੁਖਿ ਜਿਸ ਨੋ ਆਪਿ ਕਰੇ ਸੁ ਹੋਵੈ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ ॥
Gurmukh jis no aap karae so hovai aekas sio liv laae.

ਕਹੈ ਨਾਨਕੁ ਆਪਿ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ ॥ ੨੬ ॥
Kahai Nanak aap kartaa aapae hukam bujhaae.26.

'All words other than those of True Guru are imperfect,' says Nanak.24.

Guru's Word is precious like a gem studded with diamonds of His qualities.

The mind in which dwells His gem like Word, is absorbed in Him.

The mind is directed towards Him through His Word and love with True Lord is initiated.

He Himself is the diamond or the gem, Whom only those attain who He blesses with the wisdom.

'Word is the true gem studded with diamond of His Name', says Nanak.25.

God creates the beings and Maya and then governs through His Ordinance.

He runs the world with His order and blesses distinguished ones with wisdom whom He awards awareness of His play.

He breaks their worldly attachment, grants them liberation and establishes His Word in their mind.

Only those turn towards Him whom He blesses, and their attention is directed towards Him.

He is the Creator and Doer;
'He Himself grants understanding of His Will', says Nanak.26.

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ॥
Simrit saastra punn paap beechaardae
tatai saar na jaaṇee.

ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੂ ਬਾਝਹੁ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ॥
Tatai saar na jaaṇee Guru baajhoh tatai saar na jaaṇee.

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ॥
Taehee guṇee sansaar bhram sutaa sutiaa raiṇ vihaaṇee.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥
Gur kirpaa tae sae jan jaagae jinaa Har man vasiaa
bolaih ammrit baaṇee.

ਕਹੈ ਨਾਨਕੁ ਸੋ ਤਤੁ ਪਾਏ ਜਿਸ ਨੋ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ
ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ॥ ੨੭॥
Kahai Nanak so tat paae jis no andin Har liv laagai
jaagat raiṇ vihaaṇee.27.

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ॥
Maataa kae udar maih pratipaal karae
so kio manoh visaareeai.

ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ॥
Manoh kio visaareeai aevaḍ daataa
jae agan maih aahaar pauhchaavaye.

ਓਸ ਨੋ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ॥
Os no kaeh poh na sakee jis nau aapṇee liv laavaye.

ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ॥
Aapṇee liv aapae laae Gurmukh sadaa samaaleeai.

The Pandits reading the religious books and scriptures can just discuss what is a sin and what is a virtue, they cannot reveal the absolute reality or Truth.

The fact is that without taking refuge in God nobody can know what the truth is.

The world is sleeping, too indulged by the three aspects of Maya, and the entire life is wasted in this involvement.

Only those humans awaken with His Grace, who have His Name well established in their minds, and who chant His Name or sing His nectar like hymns.

'They get knowledge of Truth who are absorbed day and night in His love, and their life passes in a state of awakened consciousness,' says Nanak.27.

Why do we forget the one Who sustains us even in the womb of our mother?

Why forget such a Benefactor Who supplies food in the fire like state (of the mother's stomach).

Nothing can reach or affect (harm) someone whom He has directed towards Godly love and devotion.

He Himself inculcates the love for Him in those who turn towards Him and always remember Him.

ਕਹੈ ਨਾਨਕੁ ਏਵਡੁ ਦਾਤਾ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ॥ ੨੮॥
Kahai Nanak aevaḍ daataa so kio manoh visaareeai.28.

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ॥
Jaisee agan udar maih taisee baahar maayaa.

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ॥
Maayaa agan sabh iko jaehee kartai khael rachaayaa.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ॥
Jaa tis bhaaṇaa taa jammiaa parvaar bhalaa bhaayaa.

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ॥
Liv chhuṛkee lagee trisnaa maayaa amar vartaayaa.

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ॥
Aeh maayaa jit Har visarai moh upjai bhaao dooja laayaa.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ
ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ॥ ੨੯॥
Kahai Nanak Gur-Parsaadee jinaa liv laagee
tinee vichae maayaa paayaa.29.

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ॥
Har aap amulak hai mul na paayaa jaae.

ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ॥
Mul na paayaa jaae kisai viṭoh rahae lok villaae.

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਿਸ ਨੋ ਸਿਰੁ ਸਉਪੀਐ ਵਿਚਹੁ ਆਪੁ ਜਾਇ॥
Aisaa Satgur jae milai tis no sir saupeeai vichoh aap jaae.

Says Nanak : Why forget such a great Benefactor.28.

Like there is heat or fire like state in the mother's womb, so is the state outside due to Maya.

Maya and fire are alike, both being a part of Creator's play.

When He pleases is the being born and loved in the family.

Then somehow his contact with the Lord is broken and he is filled with desires under the influence of Maya.

It is this Maya due to which God is forgotten, attachment is born and instead of love with God, love with materialistic objects is inculcated.

'With Guru's Grace, the one who falls in love with God, obtains Him even in the midst of Maya', says Nanak.29.

God is priceless, none can obtain Him by paying any cost.

Beings have tried hard and failed but none has obtained Him by paying any amount.

If one finds such a True Guru before Whom one gives his ego, one must sacrifice himself unto Him.

ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ॥
Jis daa jeeo tis mil rahai Har vasai man aae.

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ॥ ੩੦॥
Har aap amulak hai bhaag tinaa kae Nanakaa
jin Har palai paae.30.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ॥
Har raas maeree man vaṇjaaraa.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਣੀ॥
Har raas maeree man vaṇjaaraa Satgur tae raas jaaṇee.

ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ॥
Har Har nit japiho jeeoh laahaa khaṭiho dihaaṛee.

ਏਹੁ ਧਨੁ ਤਿਨਾ ਮਿਲਿਆ ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ॥
Aeh dhan tinaa miliaa jin Har aapae bhaaṇaa.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ॥ ੩੧॥
Kahai Nanak Har raas maeree man hoa vaṇjaaraa.31.

ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ॥
Ae rasnaa too an ras raach rahee taeree piaas na jaae.

ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੈ ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ॥
Piaas na jaae hort kitai jichar Har ras palai na paae.

ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ ਪੀਐ ਹਰਿ ਰਸੁ ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ॥
Har ras paae palai peeai Har ras
bauhaṛ na trisnaa laagai aae.

The being meets Him, the One Whose creation he is, when he establishes Him in his mind.

'God is priceless and blessed are those', says Nanak, 'whom He offers His shelter keeping them close to Himself.'30.

God's Name is the capital and my mind the merchant.

Through the True Guru I have realised that God's Name is my capital.

Chant His Name daily in your mind and earn the real profit of the day.

Only they get this wealth, whom God pleases to give.

'God's Name has become my real wealth as I see myself as a trader only of Divine Name', says Nanak.31.

O My Tongue! You are indulging in other tastes (other than nectar of God's Name) but you are never going to lose the craving for more, this way.
Your thirst is not going to be quenched elsewhere unless you taste the sweet Name of God and attach to it.

The one who starts tasting the Name of God, does not crave for any other taste (that of worldly objects).

ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ॥
Aeh Har ras karmee paaeeai Satgur milai jis aae.

ਕਹੈ ਨਾਨਕੁ ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ॥ ੩੨॥
Kahai Nanak hor an ras sabh veesarae
jaa Har vasai man aae.32.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥
Ae sareeraa maeriaa Har tum maih jot rakhee
taa too jag maih aayaa.

ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥
Har jot rakhee tudh vich taa too jag maih aayaa.

ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ॥
Har aapae maataa aapae pitaa jin jeeo upaae
jagat dikhaayaa.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ ਚਲਤੁ ਨਦਰੀ ਆਇਆ॥
Gur-Parsaadee bujhiaa taa chalat hoaa chalat nadree aayaa.

ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ
ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥ ੩੩॥
Kahai Nanak srisṭ kaa mool rachiaa jot raakhee
taa too jag maih aayaa.33.

ਮਨਿ ਚਾਉ ਭਇਆ ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ॥
Man chaao bhayaa prabh aagam suṇiaa.

ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ॥
Har mangal gaao sakhee graih mandar baṇiaa.

This taste of God's Name is achieved through His Grace by those whom the True Guru meets.

When the God's Name dwells in one's mind, all other tastes are relenquished.32.

O My Body! God placed His light in you only then you came to this world.

God placed the light of life in you, only then were you born.

God is Himself the mother and the father Who has created the beings and shown them this world.

When with Guru's Grace this realisation dawns upon the being, he becomes aware that this world is just God's play, in which he has arrived with His Benevolence.

The One Who created the entire cosmos, placed His light (of life) in you, only then you came fore to this world.33.

My mind is joyful as I have heard the arrival of my Lord (through my heart).

Sing His praises my mind, with Whose arrival my mind (home) has turned into a temple.

ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ ਸੋਗੁ ਦੂਖੁ ਨ ਵਿਆਪਏ॥
Har gaao mangal nit sakheeae sog dookh na viaapaye.

ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ॥
Gur charan laagae din sabhaagae aapṇaa pir jaapaye.

ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੋ॥
Anhat baaṇee Gur sabad jaanee Har Naam Har ras bhogo.

ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ਕਰਣ ਕਾਰਣ ਜੋਗੋ॥ ੩੪॥
Kahai Nanak prabh aap miliaa karaṇ kaaraṇ jogo.34.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ॥
Ae sareeraa maeriaa is jag maih aae kai
kiaa tudh karam kamaayaa.

ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥
Kae karam kamaayaa tudh sareeraa jaa too jag maih aayaa.

ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ਸੋ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ॥
Jin Har taeraa rachan rachiaa so Har man na vasaayaa.

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ॥
Gur-Parsaadee Har mann vasiaa poorab likhiaa paayaa.

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ
ਜਿਨਿ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ॥ ੩੫॥
Kahai Nanak aeh sareer parvaaṇ hoaa
jin Satgur sio chit laayaa.35.

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ॥
Aeh naetroh maeriho Har tum maih jot dharee
Har bin avar na daekhoh koee.

Sing His praises always as by doing so no sorrow or grief can touch you.

The day is auspicious when one gets a glimpse of the Guru by taking refuge in His feet.

Through Guru's Word a streamlined flow of His praises is established and one can relish the joy of His True Name.

'The all capable God has met me Himself', says Nanak.34.

O My Body! What useful task have you performed after coming to this world?

What have you accomplished since your birth?

The God Who created you, you did not keep Him in your mind.

God dwells in one's mind with His own Grace, according to the fruit of his past actions.

'This body is acceptable only if the mind is attached to the True Lord', says Nanak.35.

O My Eyes! God inserted the life light into you, so recognise only Him in everything that you see.

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ॥
Har bin avar na daekhoh koee nadree Har nihaaliaa.

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥
Aeh vis sansaar tum daekhdae aeh Har kaa roop hai
Har roop nadree aayaa.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥
Gur-Parsaadee bujhiaa jaa vaekhaa Har ik hai
Har bin avar na koee.

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ॥ ੩੬॥
Kahai Nanak aeh naetra andh sae
Satgur miliyai dib-drisṭ hoee.36.

ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ॥
Ae sravṇoh maeriho saachai sunaṇai no paṭhaae.

ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ਸਰੀਰਿ ਲਾਏ ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ॥
Saachai sunaṇai no paṭhaae sareer laae suṇoh sat baaṇee.

ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ॥
Jit suṇee man tan hariaa hoaa rasnaa ras samaaṇee.

ਸਚੁ ਅਲਖ ਵਿਡਾਣੀ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ॥
Sach alakh viḍaaṇee taa kee gat kahee na jaae.

ਕਹੈ ਨਾਨਕੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਣਹੁ ਪਵਿਤ੍ ਹੋਵਹੁ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ॥ ੩੭॥
Kahai Nanak ammrit Naam suṇoh pavitr hovoh
saachai sunaṇai no paṭhaae.37.

Find none other than Him in whatever you observe, see only that God with your eyes.

This world that you see is a manifestation of God, God is visible in it.

With God's Grace I have realised that everywhere I see, its the one God that's present and no other entinty distinct from Him.

'Prior to finding God these eyes were blind, but after finding Him, I see a reflection of Him everywhere I see', says Nanak.36.

O My Ears! You have been sent to hear the words of the Eternal Guru.

You have been attached to this body only to hear the hymns of His praises,

By hearing of which the mind and body are filled with joy and the tongue is drenched in true nectar of His Name.

The eternally stable God is of a strange form which cannot be described.

'Hear the nectar like Name of God and become pure, with these ears that you have been given to hear the praises of the True One', says Nanak.37.

ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ॥
Har jeeo guphaa andar rakh kai vaajaa pavaṇ vajaayaa.

ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ
ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ॥
Vajaayaa vaajaa pauṇ nau duaarae pargaṭ kee-ae
dasvaa gupt rakhaayaa.

ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ॥
Gurduaarai laae bhaavanee
iknaa dasvaa duaar dikhaayaa.

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ॥
Taih anaek roop naao nav nidh tis daa ant na jaaee paayaa.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਪਿਆਰੈ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ
ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ॥ ੩੮॥
Kahai Nanak Har piaarai jeeo guphaa andar rakh kai
vaajaa pavaṇ vajaaya.38.

ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ॥
Aeh saachaa sohilaa saachai ghar gaavoh.

ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ ਘਰਿ ਸਾਚੈ ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ॥
Gaavoh ta sohilaa ghar saachai
jithai sadaa sach dhyaavaeh.

ਸਚੋ ਧਿਆਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੇ॥
Sacho dhiaavaeh jaa tudh bhaavaeh
Gurmukh jinaa bujhaavaeh.

God placed life inside the cave like body and blew the trumpet of breath inside him.

He built the intricate system of breathing (just like air blows in and out of a musical instrument). He exposed nine senses, while he kept the tenth (brain) hidden inside his skull.

But he blessed some chosen ones to reach His door and inculcated in them a love for God, thus revealing to them the tenth sense as well.

In that state the human receives the nine treasures (all present in His Name) of the God present in various forms and colours.

'The beloved God placed life inside the cave like body imparting it the breaths so that it functions like a perfect musical instrument', says Nanak.38.

O Men! Sing these God praising hymns in the fellowship of saintly men.

Sing the song of His praise in a place where the Eternal Permanent God is worshipped all the time.

Only they can sing His praises whom He wills and imparts the wisdom to do so.

ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ ਜਿਸੁ ਬਖਸੇ ਸੋ ਜਨੁ ਪਾਵਹੇ॥
Aeh sach sabhnaa kaa khasam hai
jis bakhsae so jan paavaeh.

ਕਹੈ ਨਾਨਕੁ ਸਚੁ ਸੋਹਿਲਾ ਸਚੈ ਘਰਿ ਗਾਵਹੇ॥ ੩੯॥
Kahai Nanak sach sohilaa sachai ghar gaavaeh.39.

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥
Anad suṇoh vaḍbhaageeho sagal manorath poorae.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ॥
Paarbrahm Prabh paayaa utrae sagal visoorae.

ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ॥
Dookh rog santaap utrae suṇee sachee baaṇee.

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ॥
Sant saajan bhae sarsae poorae Gur tae jaaṇee.

ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ॥
Suṇtae puneet kaihtae pavit Satgur rahiaa bharpoorae.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ॥ ੪੦॥ ੧॥
Binvant Nanak Gur-charaṇ laagae
vaajae anhad toorae.40.1.

The Eternal God is everybody's Lord, only he attains Him whom He blesses.

'They sing the praises of the True Lord in a true fellowship,' says Nanak.39.

O Blessed Ones! Listen, bliss is when all the desires are fulfilled (when all cravings are lost).

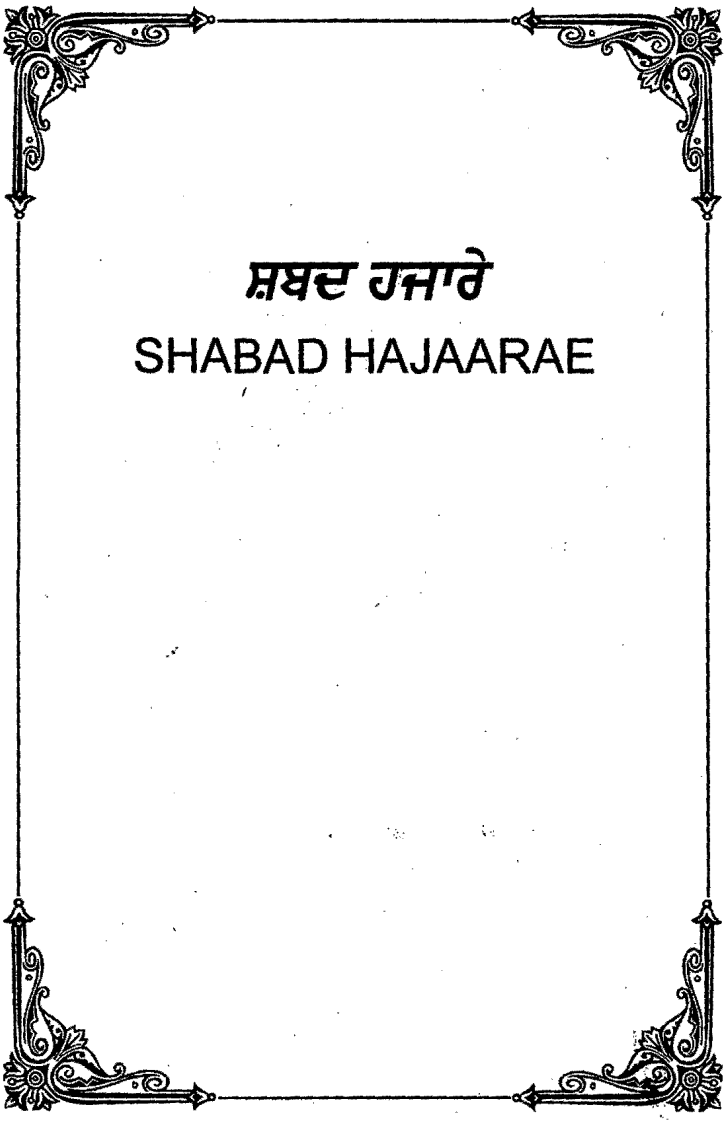
The God (Who is beyond Brahma) is attained and all tensions flow away.

Grief, disease and troubles evaporate by hearing the True Word (hymns).

The saints learn from the complete Guru the art of loving the words of praise of God.

The ones who hear and the ones who chant such words of praise of God, they feel God in such words.

'The ones who take shelter in the feet of God, in them resound continuous trumpets of joy,' pleads Nanak.40.1.



ਸ਼ਬਦ ਹਜਾਰੇ

SHABAD HAJAARAE

ਮਾਝ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧ ॥
Maajh Maihlaa 5 Chaupadae Ghar 1.

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥
Maeraa man lochai Gur darsan taaee.

ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਿਕ ਕੀ ਨਿਆਈ ॥
Bilap karae chaatrik kee niaaee.

ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥ ੧ ॥
Trikhaa na utrai saant na aavai
bin darsan sant piaarae jeeo.1.

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥
Hau gholee jeeo ghol ghumaaee
Gur darsan sant piaarae jeeo.1.Rahaao.

ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥
Taeraa mukh suhaavaa jeeo saihaj dhun baaṇee.

ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰਿੰਗਪਾਣੀ ॥
Chir hoaa daekhae saaringpaaṇee.

ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥ ੨ ॥
Dhan so daes jahaa toon vasiaa
maerae sajaṇ meet muraarae jeeo.2.

ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥
Hau gholee hau ghol ghumaaee
Gur sajaṇ meet muraarae jeeo.1.Rahaao.

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥
Ik ghaṛee na miltae taa kaljug hotaa.

The hymns are composed by Fifth Guru in Maajh Raag (musical metre).1.

My mind craves for a glimpse of the Guru.

It cries mournfully like the pied cuckoo.

My thirst is not quenched and I am not in peace without a sight of Yours, my beloved Saint!.1.

I offer myself for sacrifice to obtain a mere glimpse of Yours.1.Pause.

Your face is mind pleasing, Your words induce a state of equipoise.

My state is that of a rain bird craving for water.

The country that you reside in is blessed, my friend, my Krishna (God)!.2.

O My Virtuous Friendly God! I offer myself for sacrifice to get a glimpse of Yours.1.Pause.

An instant without You is like an aeon of darkness.

ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥
Huṇ kad milee-ai pria tudh bhagvantaa.

ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥ ੩ ॥
Mohae raiṇ na vihaavai need na aavai
bin daekhae Gur darbaarae jeeo.3.

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥
Hau gholee jeeo ghol ghumaaee
tis sachae Gur darbaarae jeeo.1.Rahaao.

ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥
Bhaag hoaa Gur sant milaayaa.
Prabh abinaasee ghar maih paayaa.

ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ੪ ॥
Saev karee pal chasaa na vichhuṛaa
jan Nanak daas tumaarae jeeo.4.

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ
ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥ ੧ ॥ ੮ ॥
Hau gholee jeeo ghol ghumaaee
jan Nanak daas tumaarae jeeo.Rahaao.1.8.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ
Dhanaasaree Maihlaa 1 Ghar 1 Chaupadae

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik-Oankaar Sat-Naam Kartaa-Purakh Nirbhau Nirvair
Akaal-Moorat Ajoonee Saibhang Gur-Prasaad.

When could I meet You, my Beloved God?

My night is prolonged and sleep has evaded my eyes, without a glimpse of Your court.3.

I offer myself for sacrifice over my True Guru's court.1. Pause.

My luck has shined for I met the Saintly God, the Eternal One within my family.

I would serve You, not leave You for a moment, a true devotee of Yours.4.

'I, a servant of Yours, offer myself for sacrifice to You,' says Nanak.Pause.1.8.

Bani of the first Guru, metrical structure of the composition.

God is one and forever existent. True and permanent is His Name. The All permeating Creator He is. Fearless He remains. Inimical to none. Free from death is His form. Neither is He born nor does He die. Evolved from Himself. Achievable only by the Grace of True Guru.

ਜੀਉ ਡਰਤੁ ਹੈ ਆਪਣਾ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ॥
Jeeo ḍarat hai aapaṇaa kai sio karee pukaar.

ਦੂਖ ਵਿਸਾਰਣੁ ਸੇਵਿਆ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ॥ ੧॥
Dookh visaaraṇ saeviaa sadaa sadaa daataar.1.

ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤ ਨਵਾ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ॥ ੧॥ ਰਹਾਉ॥
Saahib maeraa neet navaa sadaa sadaa daataar.1.Rahaao.

ਅਨਦਿਨੁ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅੰਤਿ ਛਡਾਏ ਸੋਇ॥
Andin Saahib saeveeai ant chhaḍaae soae.

ਸੁਣਿ ਸੁਣਿ ਮੇਰੀ ਕਾਮਣੀ ਪਾਰਿ ਉਤਾਰਾ ਹੋਇ॥ ੨॥
Suṇ suṇ maeree kaamaṇee paar utaaraa hoae.2.

ਦਇਆਲ ਤੇਰੈ ਨਾਮਿ ਤਰਾ॥
Dayaal taerai Naam taraa.

ਸਦ ਕੁਰਬਾਣੈ ਜਾਉ॥ ੧॥ ਰਹਾਉ॥
Sad kurbaaṇai jaao.1.Rahaao.

ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥
Sarbang saachaa aek hai doojaa naahee koae.

ਤਾ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ॥ ੩॥
Taa kee saevaa so karae jaa kau nadar karae.3.

ਤੁਧੁ ਬਾਝੁ ਪਿਆਰੇ ਕੇਵ ਰਹਾ॥
Tuḏh baajh piaarae kaev rahaa.

ਸਾ ਵਡਿਆਈ ਦੇਹਿ ਜਿਤੁ ਨਾਮਿ ਤੇਰੇ ਲਾਗਿ ਰਹਾਂ॥
Saa vaḍiaaee daeh jit Naam taerae laag rahaan.

My heart is dreaded. Before whom should I pray?

I have served the Liberator of pains, the forever Beneficent Lord!.1.

My Lord is forever new, the Eternal Benefactor.1.Pause.

Day and night, we must chant His Name, as He is the Ultimate Liberator.

Oh My Soul! Hear the Name of God which will take you across the ocean of life.2.

Oh My Gracious Lord! I will swim across with the support of Your Name.

I forever sacrifice myself unto You.1.
Pause.

He is the only Truthful One among all, there is none other like Him.

Only they can serve Him, chant His Name, on whom He showers His Grace.3.

Oh My Beloved God! How can I survive without You?

Grant me the greatness to chant your Name.

ਦੂਜਾ ਨਾਹੀ ਕੋਇ ਜਿਸੁ ਆਗੈ ਪਿਆਰੇ ਜਾਇ ਕਹਾ ॥ ੧ ॥ ਰਹਾਉ ॥
Doojaa naahee koae
jis aagai piaarae jaae kahaa.1.Rahaao.

ਸੇਵੀ ਸਾਹਿਬੁ ਆਪਣਾ ਅਵਰੁ ਨ ਜਾਚੰਉ ਕੋਇ ॥
Saevee Saahib aapaṇaa avar na jaanchau koae.

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਬਿੰਦ ਬਿੰਦ ਚੁਖ ਚੁਖ ਹੋਇ ॥ ੪ ॥
Nanak taa kaa daas hai bind bind chukh chukh hoae.4.

ਸਾਹਿਬ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਬਿੰਦ ਬਿੰਦ ਚੁਖ ਚੁਖ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ੪ ॥ ੧ ॥
Saahib taerae Naam viṭoh
bind bind chukh chukh hoae.1.Rahaao.4.1.

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੩
Tilang Maihlaa 1 Ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik-Oankaar Sat-Gur Prasaad.

ਇਹੁ ਤਨੁ ਮਾਇਆ ਪਾਹਿਆ ਪਿਆਰੇ ਲੀਤੜਾ ਲਬਿ ਰੰਗਾਏ ॥
Aeh tan maayaa paahiaa piaarae leeṭaṛaa lab rangaae.

ਮੇਰੈ ਕੰਤ ਨ ਭਾਵੈ ਚੋਲੜਾ ਪਿਆਰੇ ਕਿਉ ਧਨ ਸੇਜੈ ਜਾਏ ॥ ੧ ॥
Maerai kant na bhaavai cholaṛaa piaarae
kio dhan saejai jaae.1.

ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ਮਿਹਰਵਾਨਾ ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ॥
Haun kurbaanai jaao maeharvaanaa haun kurbaanai jaao.

ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ਤਿਨਾ ਕੈ ਲੈਨਿ ਜੋ ਤੇਰਾ ਨਾਉ ॥
Haun kurbaanai jaao tinaa kai lain jo taeraa Naao.

There is none other before whom I can make this request.1.Pause.

I contemplate only my God, and ask for nothing else.

Nanak is Your servant sacrificing himself part by part unto You.4.

My Lord! I sacrifice myself completely unto Your Name.1. Pause.4.1.

Name of the metre. Composition of first Guru.

There is only one God realised by the Grace of True Guru.

O My Beloved Lord! This body, the dress covering my soul, is completely drenched in the colour of Maya.

My husband (God) hates this dress, so how could I decorate his bed (feet).1.

I offer myself for sacrifice unto You, my Benevolent Lord!

I offer myself for sacrifice unto those who chant Your Name.

ਲੈਨਿ ਜੋ ਤੇਰਾ ਨਾਉ ਤਿਨਾ ਕੈ ਹੰਉ ਸਦ ਕੁਰਬਾਨੈ ਜਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥
Lain jo taeraa Naao tinaa kai
haun sad kurbaanai jaao.1.Rahaao.

ਕਾਇਆ ਰੰਙਣਿ ਜੇ ਥੀਐ ਪਿਆਰੇ ਪਾਈਐ ਨਾਉ ਮਜੀਠ ॥
Kaayaa rangan jae theeai piaarae paaeeai Naao majeeṯh.

ਰੰਙਣ ਵਾਲਾ ਜੇ ਰੰਙੈ ਸਾਹਿਬੁ ਐਸਾ ਰੰਗੁ ਨ ਡੀਠ ॥ ੨ ॥
Rangan vaalaa jae rangai Saahib aisaa rang na ḍeeṯh.2.

ਜਿਨ ਕੇ ਚੋਲੇ ਰਤੜੇ ਪਿਆਰੇ ਕੰਤੁ ਤਿਨਾ ਕੈ ਪਾਸਿ ॥
Jin kae cholae ratṛae piaarae kant tinaa kai paas.

ਧੂੜਿ ਤਿਨਾ ਕੀ ਜੇ ਮਿਲੈ ਜੀ ਕਹੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥ ੩ ॥
Dhooṛ tinaa kee jae milai jee kauh Nanak kee ardaas.3.

ਆਪੇ ਸਾਜੇ ਆਪੇ ਰੰਗੇ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥
Aapae saajae aapae rangae aapae nadar karae.

ਨਾਨਕ ਕਾਮਣਿ ਕੰਤੈ ਭਾਵੈ ਆਪੇ ਹੀ ਰਾਵੇਇ ॥ ੪ ॥ ੧ ॥ ੩ ॥
Nanak kaaman̤ kantai bhaavai aapae hee raavae.4.1.3.

ਤਿਲੰਗ ਮਃ ੧ ॥
Tilang M: 1.

ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ ॥
Aeaanaṛeeae maanaṛaa kaae karaeh.

ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨ ਮਾਣੇਹਿ ॥
Aapanṛai ghar har rango kee na maaṇaeh.

ਸਹੁ ਨੇੜੈ ਧਨ ਕੰਮਲੀਏ ਬਾਹਰੁ ਕਿਆ ਢੂਢੇਹਿ ॥
Sauh naeṛai dhan kammlee-ae baahar kiaa dhoodhaeh.

Those who remember You, I forever offer myself for sacrifice unto them.1.Pause.

If you ever decide to colour your body, colour it with Name of God because only that colour is permanent.

If God colours our body and mind, the colour would be so unique that none would have ever seen.2.

Those whose cloaks have been covered with such a colour have God living with them.

Nanak makes a humble request that he be granted the dust that has fallen off the feet of people engrossed in the colour of God's Name.3.

He creates the beings and with His Grace they are blessed to chant His Name.

If the bride (being) is liked by the husband (God), he himself beholds her in his arms (blesses the being to chant His Name).4.1.3.

Name of metre. Bani of the first Guru.

O Ignorant Lady! Why are you overwhelmed with pride?

You fail to discover Him (God) within your own house.

You Beserk Woman! Your husband (God) is very close to you, why are you searching him in the outside world?

ਭੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਨੈਣੀ ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੋ॥
Bhai keeaa daeh salaaee-aa nainee bhaav kaa kar seegaaro.

ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਲਾਗੀ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੋ॥ ੧॥
Taa sohaagaṇ jaaṇeeai laagee jaa sauh dharae piaaro.1.

ਇਆਣੀ ਬਾਲੀ ਕਿਆ ਕਰੇ ਜਾ ਧਨ ਕੰਤ ਨ ਭਾਵੈ॥
Iaaṇee baalee kiaa karae ja dhan kant na bhaavai.

ਕਰਣ ਪਲਾਹ ਕਰੇ ਬਹੁਤੇਰੇ ਸਾ ਧਨ ਮਹਲੁ ਨ ਪਾਵੈ॥
Karaṇ palaah karae bauhtaerae saa dhan maihail na paavai.

ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ ਨਾਹੀ ਜੇ ਬਹੁਤੇਰਾ ਧਾਵੈ॥
Viṇ karmaa kichh paaee-ai naahee jae bauhtaeraa dhaavai.

ਲਬ ਲੋਭ ਅਹੰਕਾਰ ਕੀ ਮਾਤੀ ਮਾਇਆ ਮਾਹਿ ਸਮਾਣੀ॥
Lab lobh ahankaar kee maatee maayaa maahae samaaṇee.

ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ਨਾਹੀ ਭਈ ਕਾਮਣਿ ਇਆਣੀ॥ ੨॥
Inee baatee sauh paaeeai naahee
bhaee kaamaṇ iaaṇee.2.

ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਵਾਹੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ॥
Jaae puchhoh sohaagaṇee vaahai
kinee baatee sauh paaeeai.

ਜੋ ਕਿਛੁ ਕਰੇ ਸੋ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ ਹੁਕਮੁ ਚੁਕਾਈਐ॥
Jo kichh karae so bhalaa kar maaneeai
hikmat hukam chukaaeeai.

ਜਾ ਕੈ ਪ੍ਰੇਮਿ ਪਦਾਰਥੁ ਪਾਈਐ ਤਉ ਚਰਣੀ ਚਿਤੁ ਲਾਈਐ॥
Jaa kai praem padaarath paaeeai tau charṇee chit laaeeai.

Let Godly fear and love be the collyrium that decorates your eyes.

Only if your husband (God) accepts you and loves you, would you be known as a truly successful wife.1.

What would the ignorant woman (human being) do if she cannot please her spouse (God).

She (human being) may plead and request but she does not get the love of her husband (God).

Without virtuous deeds she would be devoid of the love, however hard she may try.

The bride (human being) is engrossed with greed, worldly afflictions, false pride and other traps of Maya.

That is why the ignorant bride fails to obtain her husband.2.

Ask those brides (humans) who are accepted and loved by their husband (God) what their methods are?

Believe that whatever He does is for your good, stop exercising your wits and obey His Ordinance.

With Whose Love and Grace we obtain all objects and pleasures, its our duty to render our heart in His feet.

ਸਹੁ ਕਹੈ ਸੋ ਕੀਜੈ ਤਨੁ ਮਨੋ ਦੀਜੈ ਐਸਾ ਪਰਮਲੁ ਲਾਈਐ॥
Sauh kahai so keejai tan mano deejai aisaa parmal laaeeai.

ਏਵ ਕਹਹਿ ਸੋਹਾਗਣੀ ਭੈਣੇ ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ॥ ੩॥
Aev kahaih sohaaganee bhainae
inee baatee sauh paaeeai.3.

ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ॥
Aap gavaaeeai taa sauh paaeeai aur kaisee chaturaaee.

ਸਹੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸੋ ਦਿਨੁ ਲੇਖੈ ਕਾਮਣਿ ਨਉ ਨਿਧਿ ਪਾਈ॥
Sauh nadar kar daekhai so din laekhai
kaaman nau nidh paaee.

ਆਪਣੇ ਕੰਤ ਪਿਆਰੀ ਸਾ ਸੋਹਾਗਣਿ ਨਾਨਕ ਸਾ ਸਭਰਾਈ॥
Aapanae kant piaaree saa sohaagan Nanak saa sabhraaee.

ਐਸੈ ਰੰਗਿ ਰਾਤੀ ਸਹਜ ਕੀ ਮਾਤੀ ਅਹਿਨਿਸਿ ਭਾਇ ਸਮਾਣੀ॥
Aisai rang raatee saihaij kee maatee aihnis bhaae samaanee.

ਸੁੰਦਰਿ ਸਾਇ ਸਰੂਪ ਬਿਚਖਣਿ ਕਹੀਐ ਸਾ ਸਿਆਣੀ॥ ੪॥ ੨॥ ੪॥
Sundar saae saroop bichakhan kaheeai saa siaanee.4.2.4.

ਸੂਹੀ ਮਹਲਾ ੧॥
Soohee Maihlaa 1.

ਕਉਣ ਤਰਾਜੀ ਕਵਣੁ ਤੁਲਾ ਤੇਰਾ ਕਵਣੁ ਸਰਾਫੁ ਬੁਲਾਵਾ॥
Kaun taraajee kavan tulaa taeraa kavan saraaf bulaavaa.

ਕਉਣੁ ਗੁਰੂ ਕੈ ਪਹਿ ਦੀਖਿਆ ਲੇਵਾ ਕੈ ਪਹਿ ਮੁਲੁ ਕਰਾਵਾ॥ ੧॥
Kaun Guru kai paih deekhiaa laevaa
kai paih mul karaavaa.1.

Whatever husband (God) asks we should do with full dedication, that is the sandalwood paste we should decorate our foreheads with.

The devoted wives (humans) say that these are the things to be kept in mind, if the husband's (God's) love is cherished.3.

Only by letting go of the ego can God be obtained. There is no other wit to be exercised to get Him.

When husband's (God's) Grace falls on the bride (human), that day is significant. It is as if she (human) has obtained the nine treasures.

Nanak says that the bride loved by her husband is a truly successful wife and the foremost queen.

The bride so coloured attains equipoise and is forever absorbed in love of her husband.

Only she is considered pretty and wise.4.2.4.

Composition of first Guru in Soohi Raag (metre).

Which is the scale, the weight and which jeweller should I call?

Who is the Guru with whose guidance I could get You evaluated? 1.

ਮੇਰੇ ਲਾਲ ਜੀਉ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ॥
Maerae laal jeeo taeraa ant na jaaṇaa.

ਤੂੰ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਤੂੰ ਆਪੇ ਸਰਬ ਸਮਾਣਾ॥ ੧॥ ਰਹਾਉ॥
Toon jal thal maheeal bharpur leeṇaa
toon aapae sarab samaaṇaa.1.Rahaao.

ਮਨੁ ਤਾਰਾਜੀ ਚਿਤੁ ਤੁਲਾ ਤੇਰੀ ਸੇਵ ਸਰਾਫੁ ਕਮਾਵਾ॥
Man taaraajee chit tulaa taeree saev saraaf kamaavaa.

ਘਟ ਹੀ ਭੀਤਰਿ ਸੋ ਸਹੁ ਤੋਲੀ ਇਨ ਬਿਧਿ ਚਿਤੁ ਰਹਾਵਾ॥ ੨॥
Ghaṭ hee bheetar so sauh tolee in bidh chit rahaavaa.2.

ਆਪੇ ਕੰਡਾ ਤੋਲੁ ਤਰਾਜੀ ਆਪੇ ਤੋਲਣਹਾਰਾ॥
Aapae kanḍaa tol taraajee aapae tolaṇhaaraa.

ਆਪੇ ਦੇਖੈ ਆਪੇ ਬੂਝੈ ਆਪੇ ਹੈ ਵਣਜਾਰਾ॥ ੩॥
Aapae daekhai aapae boojhai aapae hai vaṇjaaraa.3.

ਅੰਧੁਲਾ ਨੀਚ ਜਾਤਿ ਪਰਦੇਸੀ ਖਿਨੁ ਆਵੈ ਤਿਲੁ ਜਾਵੈ॥
Andhulaa neech jaat pardaesee khin aavai til jaavai.

ਤਾ ਕੀ ਸੰਗਤਿ ਨਾਨਕੁ ਰਹਦਾ ਕਿਉ ਕਰਿ ਮੂੜਾ ਪਾਵੈ॥ ੪॥ ੨॥ ੯॥
Taa kee sangat Nanak raihdaa kio kar mooṛaa paavai.4.2.9.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ik-Oankaar Sat-Naam Kartaa-Purakh Nirbhau Nirvair
Akaal-Moorat Ajoonee Saibhang Gur-Prasaad.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧॥
Raag Bilaawal Maihlaa 1 Chaupadae Ghar 1.

O My Beloved Lord! I cannot estimate Your limits.

You permeate the water, land and sky. You are present in everything.1.Pause.

My mind is the scale and heart the weight. Your service is the only jeweller I could call to evaluate You. (I could know Your worth only by serving You.)

I could weigh You only within my mind, only this way could I earn some patience and equipoise.2.

He is Himself the scale, the weight and the weigher. Who else can evaluate His worth?

He is Himself the observer, the knower and the businessman.3.

The blind, low caste (sinful) mind visits the earth for a moment's span and then departs.

O Nanak! The ignorant mind which lives in such a company, how shall it estimate God's worth?.4.2.9.

God is one and forever existent. True is His Name. The Creator He is. Fearless He remains. Inimical to none. Free from death is His form. Never is He born. Evolved from Himself. Achievable only by the Grace of True Guru.

Composition by first Guru in Raag (metre) Bilaaval. The metrical structure.

ਤੂ ਸੁਲਤਾਨੁ ਕਹਾ ਹਉ ਮੀਆ ਤੇਰੀ ਕਵਨ ਵਡਾਈ॥
Too sultaan kahaa hau meeaa taeree kavan vaḍaaee.

ਜੋ ਤੂ ਦੇਹਿ ਸੁ ਕਹਾ ਸੁਆਮੀ ਮੈ ਮੂਰਖ ਕਹਣੁ ਨ ਜਾਈ॥ ੧॥
Jo too daeh so kahaa Suaamee
mai moorakh kaihaiṇ na jaaee.1.

ਤੇਰੇ ਗੁਣ ਗਾਵਾ ਦੇਹਿ ਬੁਝਾਈ॥
Taerae guṇ gaavaa daeh bujhaaee.

ਜੈਸੇ ਸਚ ਮਹਿ ਰਹਉ ਰਜਾਈ॥ ੧॥ ਰਹਾਉ॥
Jaisae sach maih rahau rajaaee.1.Rahaao.

ਜੋ ਕਿਛੁ ਹੋਆ ਸਭੁ ਕਿਛੁ ਤੁਝ ਤੇ ਤੇਰੀ ਸਭ ਅਸਨਾਈ॥
Jo kichh hoaa sabh kichh tujh tae taeree sabh asnaaee.

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬ ਮੈ ਅੰਧੁਲੇ ਕਿਆ ਚਤੁਰਾਈ॥ ੨॥
Taeraa ant na jaaṇaa maerae Saahib
mai andhulae kiaa chaturaaee.2.

ਕਿਆ ਹਉ ਕਥੀ ਕਥੇ ਕਥਿ ਦੇਖਾ ਮੈ ਅਕਥੁ ਨ ਕਥਨਾ ਜਾਈ॥
Kiaa hau kathee kathae kath daekhaa
mai akath na kathnaa jaaee.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਆਖਾ ਤਿਲੁ ਤੇਰੀ ਵਡਿਆਈ॥ ੩॥
Jo tudh bhaavai soee aakhaa til taeree vaḍiaaee.3.

ਏਤੇ ਕੂਕਰ ਹਉ ਬੇਗਾਨਾ ਭਉਕਾ ਇਸੁ ਤਨ ਤਾਈ॥
Aetae kookar hau baegaanaa Bhaukaa is tan taaee.

ਭਗਤਿ ਹੀਣੁ ਨਾਨਕੁ ਜੇ ਹੋਇਗਾ ਤਾ ਖਸਮੈ ਨਾਉ ਨ ਜਾਈ॥ ੪॥ ੧॥
Bhagat heeṇ Nanak jae hoaegaa taa khasmai naao na jaaee.4.1

You are the king and worthy of worship, how may I praise You?

I am a foolish person incapable of expressing all that You have granted me.1.

Give me the wisdom and capacity to praise You.

With Your Will I may be established in truth.1.Pause.

All that has happened is with Your Will. Everything You have created is a friend of Yours.

I do not know Your limits my Lord. I am like a blind one with no knowledge of Your traits.2.

What should I say about You? Many have tried in vain to describe Him but I cannot describe the Indescribable.

Whatever pleases You, may I only utter those words. But even that would describe only a miniscule of Your greatness.3.

Whereas other dogs bark at strangers, I am such a dog who barks for the sake of my body to get rid of its sins.

Even if Nanak forgets to worship His God, His Name shall not perish.4.1.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥
Bilaaval Maihlaa 1.

ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰੁ ਘਟ ਹੀ ਤੀਰਥਿ ਨਾਵਾ ॥
Man mandar tan vaes kalandar ghaṭ hee teerath naavaa.

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥ ੧ ॥
Aek sabad maerai praan basat hai
baahauṛ janam na aavaa.1.

ਮਨੁ ਬੇਧਿਆ ਦਇਆਲ ਸੇਤੀ ਮੇਰੀ ਮਾਈ ॥
Man baedhiaa dayaal saetee maeree maaee.

ਕਉਣੁ ਜਾਣੈ ਪੀਰ ਪਰਾਈ ॥
Kauṇ jaaṇai peer paraaee.

ਹਮ ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥
Ham naahee chint paraaee.1.Rahaao.

ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਪਾਰਾ ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ ॥
Agam agochar alakh apaaraa chintaa karoh hamaaree.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮ੍ਹਾਰੀ ॥ ੨ ॥
Jal thal maheeal bhar-pur leeṇaa ghaṭ ghaṭ jot tumaaree.2.

ਸਿਖ ਮਤਿ ਸਭ ਬੁਧਿ ਤੁਮ੍ਹਾਰੀ ਮੰਦਿਰ ਛਾਵਾ ਤੇਰੇ ॥
Sikh mat sabh budh tumaaree mandir chhaavaa taerae.

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬਾ ਗੁਣ ਗਾਵਾ ਨਿਤ ਤੇਰੇ ॥ ੩ ॥
Tujh bin avar na jaaṇaa maerae Saahibaa
guṇ gaavaa nit taerae.3.

Bani of first Guru in Bilaaval Raag (metre).

My mind is the temple, my body is dressed like a faqir (monk or recluse) and I bathe in the pilgrimage thats inside me.

One word, the name of God, resides inside me in every breath I take. Therefore I would not be indulged in the cycle of births and deaths.1.

My heart is stitched to the Benevolent Lord, my mother!

Nobody can feel the pain of others.

Even I do not worry about others.1.Pause.

O My Unreachable, Imperceptible, Invisible, Limitless God, I request You to take care of me.

You are in the land, water and between them you fill the entire space. Inside everyone shines Your light, You are the life in everyone.2.

All that I have learnt, my wisdom and my intelligence are Your property.

I know no one other than You my Lord! I sing only Your praises.3.

ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ਸਰਬ ਚਿੰਤ ਤੁਧੁ ਪਾਸੇ॥
Jee jant sabh saraṇ tumaaree sarb chint tudh paasae.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਚੰਗਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸੇ॥ ੪॥ ੨॥
Jo tudh bhaavai soee changaa ik Nanak kee ardaasae.4.2.

All living beings are in Your shelter. You are the one taking care of all of them and sustaining them.

'Whatever pleases You is acceptable to me.' Nanak makes only this humble request.4.2.



ਸ਼ਬਦ ਹਜਾਰੇ ਪਾ: ੧੦ ॥

SHABAD HAJAARAE PA: 10.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik-Oankaar Sat-Gur Prasaad.

ਰਾਮਕਲੀ ਪਾਤਿਸਾਹੀ ੧੦ ॥
Raamkalee Paatsaahee 10.

ਰੇ ਮਨ ਐਸੋ ਕਰ ਸੰਨਿਆਸਾ ॥
Rae man aiso kar saniaasaa.

ਬਨ ਸੇ ਸਦਨ ਸਬੈ ਕਰ ਸਮਝਹੁ ਮਨ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥ ੧ ॥ ਰਹਾਉ ॥
Ban sae sadan sabai kar samjhoh
man hee maahae udaasaa.1.Rahaao.

ਜਤ ਕੀ ਜਟਾ ਜੋਗ ਕੋ ਮੰਜਨੁ ਨੇਮ ਕੇ ਨਖਨ ਬਢਾਓ ॥
Jat kee jaṭaa jog ko manjan naem kae nakhan baḍhaao.

ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ ॥ ੧ ॥
Giaan Guru aatam updaesoh Naam bibhoot lagaao.1.

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦ੍ਰਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ ॥
Alap ahaar sulap see nindraa dayaa chhimaa tan preet.

ਸੀਲ ਸੰਤੋਖ ਸਦਾ ਨਿਰਬਾਹਿਬੋ ਹ੍ਵੈਬੋ ਤ੍ਰਿਗੁਣ ਅਤੀਤਿ ॥ ੨ ॥
Seel santokh sadaa nirbaahibo hvaibo triguṇ ateet.2.

ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਲੋਭ ਹਠ ਮੋਹ ਨ ਮਨ ਸਿਉ ਲ੍ਯਾਵੈ ॥
Kaam krodh hankaar lobh haṭh moh na man sio lyaavai.

ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੇ ਪਰਮ ਪੁਰਖ ਕਹ ਪਾਵੈ ॥ ੩ ॥ ੧ ॥
Tab hee aatam tat ko darsae
param purakh kaih paavai.3.1.

God is one, obtained by the Grace of True Guru.

Composition by tenth Guru in Raamkali Raag (metre).

O My Mind! Renunciate in such a way,

Consider every house as a forest and remain detached in Your mind.1.Pause.

Let asceticism be your matted hair, renunciation your bath and discipline of mind your nails.

Let knowledge be your Guru which directs your mind and God's Name be the ash that covers your body.1.

Eat a little, sleep a little and let compassion and forgiveness be your companions.
Maintain peace of mind by being content and thus be free of influence of three characteristics of Maya– Rajogun (emotion or passion), Tamogun (evil undesirable property) and Satogun (virtuous traits or goodness).2.

Let your mind be free from the five vices lecherousness, anger, arrogance, greed and stubbornness.

Only then would you realise the real one (God) inside your mind and attain Him.3.1.

ਰਾਮਕਲੀ ਪਾਤਿਸਾਹੀ ੧੦॥
Raamkalee Paatsaahee 10.

ਰੇ ਮਨ ਇਹ ਬਿਧਿ ਜੋਗੁ ਕਮਾਓ॥
Rae man aeh bidh jog kamaao.

ਸਿੰਙੀ ਸਾਚ ਅਕਪਟ ਕੰਠਲਾ ਧਿਆਨ ਬਿਭੂਤ ਚੜਾਓ॥ ੧॥ ਰਹਾਉ॥
Singee saach akapaṭ kanṭhalaa
dhiaan bibhoot chaṛaao.1.Rahaao.

ਤਾਤੀ ਗਹੁ ਆਤਮ ਬਸਿ ਕਰ ਕੀ ਭਿੱਛਾ ਨਾਮ ਅਧਾਰੰ॥
Taatee gauh aatam bas kar kee Bhichchhaa Naam adhaarang.

ਬਾਜੇ ਪਰਮ ਤਾਰ ਤਤੁ ਹਰਿ ਕੋ ਉਪਜੈ ਰਾਗ ਰਸਾਰੰ॥ ੧॥
Baajae param taar tat har ko upjai raag rasaarang.1.

ਉਘਟੈ ਤਾਨ ਤਰੰਗ ਰੰਗਿ ਅਤਿ ਗਿਆਨ ਗੀਤ ਬੰਧਾਨੰ॥
Ughṭai taan tarang rang at giaan geet bandhaanang.

ਚਕਿ ਚਕਿ ਰਹੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਛਕਿ ਛਕਿ ਬਯੋਮ ਬਿਵਾਨੰ॥ ੨॥
Chak chak rahae daev daanav mun
chhak chhak byom bivaanang.2.

ਆਤਮ ਉਪਦੇਸ ਭੇਸੁ ਸੰਜਮ ਕੋ ਜਾਪ ਸੁ ਅਜਪਾ ਜਾਪੈ॥
Aatam updaes bhaes sanjam ko jaap so ajapaa jaapai.

ਸਦਾ ਰਹੈ ਕੰਚਨ ਸੀ ਕਾਯਾ ਕਾਲ ਨ ਕਬਹੂੰ ਬਯਾਪੈ॥ ੩॥ ੨॥
Sadaa rahai kanchan see kaayaa
kaal na kab-hoon byaapai.3.2.

ਰਾਮਕਲੀ ਪਾਤਿਸਾਹੀ ੧੦॥
Raamkalee Paatsaahee 10.

Composition of Tenth Guru in Ramkali Raag (metre).

O My Mind! Enter into such a reclusion,

Let truth be your clarion, candour your necklace (Rudraksh) and contemplation the ash that covers your body.1.Pause.

The two stringed instrument that you must play is control over your mind and support of God's Name should be your mendicancy.

If the primal string in your instrument is God's Name, then from it would emanate blissful melody.1.

Such a tune would be engulfed with a wave of love and true knowledge.

The deities, demons and austeres would watch in bewilderment thinking of the source of such joy. Even the deities flying across the sky in their vehicles would be astounded.2.

Controlling the senses is the instruction and adopting equipoise as the dress, is the chanting of True Name.

Then the body remains pure as gold and death cannot touch one.3.2.

Composition of Tenth Guru in Ramkali Raag (metre).

ਪ੍ਰਾਨੀ ਪਰਮ ਪੁਰਖ ਪਗ ਲਾਗੋ॥
Praanee param purakh pag laago.

ਸੋਵਤ ਕਹਾ ਮੋਹ ਨਿੰਦ੍ਰਾ ਮੈ ਕਬਹੂੰ ਸੁਚਿਤ ਹ੍ਵੈ ਜਾਗੋ॥ ੧॥ ਰਹਾਉ॥
Sovat kahaa moh nindraa mai
kab-hoon suchit hvai jaago.1.Rahaao.

ਔਰਨ ਕਹਾ ਉਪਦੇਸਤ ਹੈ ਪਸੁ ਤੋਹਿ ਪ੍ਰਬੋਧ ਨ ਲਾਗੋ॥
Auran kahaa updaesat hai pas tohae prabodh na laago.

ਸਿੰਚਤ ਕਹਾ ਪਰੇ ਬਿਖਿਯਨ ਕਹ ਕਬਹੁ ਬਿਖੈ ਰਸ ਤਜਾਗੋ॥ ੧॥
Sinchat kahaa parae bikhiyan kah kab-hu bikhai ras tyaago.1.

ਕੇਵਲ ਕਰਮ ਭਰਮ ਸੇ ਚੀਨਹੁ ਧਰਮ ਕਰਮ ਅਨੁਰਾਗੋ॥
Kaeval karam bharam sae cheenoh dharam karam anuraago.

ਸੰਗ੍ਰਹ ਕਰੋ ਸਦਾ ਸਿਮਰਨ ਕੋ ਪਰਮ ਪਾਪ ਤਜਿ ਭਾਗੋ॥ ੨॥
Sangraih karo sadaa simran ko param paap taj bhaago.2.

ਜਾ ਤੇ ਦੂਖ ਪਾਪ ਨਹਿ ਭੇਟੈ ਕਾਲ ਜਾਲ ਤੇ ਤਾਗੋ॥
Jaa tae dookh pap naih bhaeṭai kaal jaal tae taago.

ਜੌ ਸੁਖ ਚਾਹੋ ਸਦਾ ਸਭਨ ਕੌ ਤੌ ਹਰਿ ਕੇ ਰਸ ਪਾਗੋ॥ ੩॥ ੩॥
Jau sukh chaaho sadaa sabhan kau
tau Har kae ras paago.3.3

ਰਾਗੁ ਸੋਰਠਿ ਪਾਤਿਸਾਹੀ ੧੦॥
Raag Soraṭh Paatsaahee 10.

ਪ੍ਰਭ ਜੂ ਤੋ ਕਹ ਲਾਜ ਹਮਾਰੀ॥
Prabh joo to kaih laaj hamaaree.

O Men! Surrender in the feet of the Primal Lord.

Why are you dozing in the sleep of attachment? Be conscious, wake up.1.Pause.

What are you preaching to others when you yourself lack true knowledge.

Why are you collecting worldly objects? Try to get rid of the poisonous sensual desires.1.

Believe in virtuous actions, give up the delusion.
Loving God is the only truly religious task.

Accumulate the wealth of Lord's Name, give up performing sinful actions.2.

Sorrows and sins would evade you, and even death would not harm you.

If you want eternal happiness, then absorb yourself in the Name of God.3.3.

Composition of Tenth Guru in Sorath Raag (metre).

O Lord! Protect our dignity.

ਨੀਲ ਕੰਠ ਨਰਹਰਿ ਨਾਰਾਇਣ ਨੀਲ ਬਸਨ ਬਨਵਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥
Neel kanṭh narhar naaraaeṇ neel basan banvaaree.1.Rahaao.

ਪਰਮ ਪੁਰਖ ਪਰਮੇਸਰ ਸੁਆਮੀ ਪਾਵਨ ਪਉਨ ਅਹਾਰੀ ॥
Param Purakh Parmaesar Suaamee paavan paun ahaaree.

ਮਾਧਵ ਮਹਾ ਜੋਤਿ ਮਧ ਮਰਦਨ ਮਾਨ ਮੁਕੰਦ ਮੁਰਾਰੀ ॥ ੧ ॥
Maadhav mahaa jot madh mardan
maan mukand muraaree.1.

ਨਿਰਬਿਕਾਰ ਨਿਰਜੁਰ ਨਿੰਦ੍ਰਾ ਬਿਨੁ ਨਿਰਬਿਖ ਨਰਕ ਨਿਵਾਰੀ ॥
Nirbikaar nirjur nindraa bin nirbikh narak nivaaree.

ਕ੍ਰਿਪਾ ਸਿੰਧ ਕਾਲ ਤ੍ਰੈ ਦਰਸੀ ਕੁਕ੍ਰਿਤ ਪ੍ਰਨਾਸਨਕਾਰੀ ॥ ੨ ॥
Kripaa sindh kaal trai darsee kukrit pranaasan-kaaree.2.

ਧਨੁਰਪਾਨਿ ਧ੍ਰਿਤਮਾਨ ਧਰਾਧਰ ਅਨਬਿਕਾਰ ਅਸਿਧਾਰੀ ॥
Dhanurpaan dhritmaan dharaadhar anbikaar asidhaaree.

ਹੌ ਮਤਿ ਮੰਦ ਚਰਨ ਸਰਨਾਗਤਿ ਕਰ ਗਹਿ ਲੇਹੁ ਉਬਾਰੀ ॥ ੩ ॥ ੪ ॥
Hau mat mand charan sarnaagat kar gaih laeh ubaaree.3.4.

ਰਾਗੁ ਕਲਿਆਣ ਪਾਤਿਸਾਹੀ ੧੦ ॥
Rag Kaliaaṇ Paatsaahee 10.

ਬਿਨ ਕਰਤਾਰ ਨ ਕਿਰਤਮ ਮਾਨੋ ॥
Bin Kartaar na kirtam maano.

ਆਦਿ ਅਜੋਨਿ ਅਜੈ ਅਬਿਨਾਸੀ ਤਿਹ ਪਰਮੇਸਰ ਜਾਨੋ ॥ ੧ ॥ ਰਹਾਉ ॥
Aad ajon ajai abinaasee taih Parmaesar jaano.1.Rahaao.

ਕਹਾ ਭਯੋ ਜੋ ਆਨ ਜਗਤ ਮੈ ਦਸਕ ਅਸੁਰ ਹਰਿ ਘਾਏ ॥
Kahaa bhayo jo aan jagat mai dasak asur Har ghaae.

O Shiva (the one with a blue neck), O Destroyer of Men! O Naarayan! O Wearer of the Blue Attire! O Vishnu! O Krishna! 1.Pause.

O Greatest of Lords! The Primal Being! The One capable of surviving on air!

O Husband of Maya (God), the Primal Light, the Eliminator of Madh (a demon), the Killer of ego, the Provider of salvation and the Destroyer of mur (a demon).1.

O Sinfree, Disease-free, Sleep-free, beyond the comprehension of senses and saviour from hell.

O Ocean of Benevolence, Knower of past, present and future and Destroyer of non virtuous actions.2.

O Beholder of the bow and arrow, Pride of patience, Lord of the earth, Sinless acquirer of the sword.

I, a meagre minded individual, search for support in your feet. Hold me and retrieve me from the worldly ocean.3.4.

Composition of Tenth Guru in Raag (metre) Kaliaan.

Do not believe in any of the created, believe only in the Creator.

The (one who is) the beginning, beyond life and death, Invincible and Indestructible, know Him to be your God.1.Pause.

So what if Vishnu has killed the demons after appearing in this world.

ਅਧਿਕ ਪ੍ਰਪੰਚ ਦਿਖਾਇ ਸਭਨ ਕਹੁੰ ਆਪਹਿ ਬ੍ਰਹਮ ਕਹਾਏ॥ ੧॥
Adhik prapanch dikhaae sabhan kaih aapaeh Brahm kahaae.1.

ਭੰਜਨ ਗੜ੍ਹਨ ਸਮਰਥ ਸਦਾ ਪ੍ਰਭੁ ਸੋ ਕਿਮ ਜਾਤਿ ਗਿਨਾਯੋ॥
Bhanjan garhan samrath sadaa Prabh so kim jaat ginaayo.

ਤਾਂ ਤੇ ਸਰਬ ਕਾਲ ਕੇ ਅਸਿ ਕੋ ਘਾਇ ਬਚਾਇ ਨ ਆਯੋ॥ ੨॥
Taan tae sarb kaal kae as ko ghaae bachaae na aayo.2.

ਕੈਸੇ ਤੋਹਿ ਤਾਰਿ ਹੈ ਸੁਨਿ ਜੜ ਆਪ ਡੁਬਿਯੋ ਭਵ ਸਾਗਰ॥
Kaisae tohae taar hai sun jaṛ aap ḍubiyo bhav saagar.

ਛੁਟਿਹੋ ਕਾਲ ਫਾਸ ਤੇ ਤਬ ਹੀ ਗਹੋ ਸਰਨਿ ਜਗਤਾਗਰ॥ ੩॥ ੫॥
Chhuṭiho kaal faas tae tab hee gaho saran jagtaagar.3.5.

ਖਿਆਲ ਪਾਤਿਸਾਹੀ ੧੦॥
Khiaal Paatsaahee 10.

ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲੁ ਮੁਰੀਦਾਂ ਦਾ ਕਹਣਾ॥
Mitra piaarae noon haal mureedaan daa kaihṇaa.

ਤੁਧ ਬਿਨੁ ਰੋਗੁ ਰਜਾਈਆਂ ਦਾ ਓਢਣ ਨਾਗ ਨਿਵਾਸਾਂ ਦੇ ਰਹਣਾ॥
Tudh bin rog rajaaeeaan daa oḍhaṇ
naag nivaasaan dae raihṇaa.

ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰੁ ਪਿਆਲਾ ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਣਾ॥
Sool suraahee khanjar piyaalaa bing
kasaaeeyaan daa saihṇaa.

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸੱਥਰੁ ਚੰਗਾ ਭੱਠ ਖੇੜਿਆਂ ਦਾ ਰਹਣਾ॥ ੧॥ ੬॥
Yaarṛae daa saanoon satthar changaa
bhatṭh khaeṛiaa daa raihṇaa.1.6.

After creating the allurement of Maya, He popularised Himself as Brahma, the Creator.1.

He has the Eternal power to create and destroy, how could Vishnu be considered His form?

The Vishnu who was defeated by Mahakaal and Kharag and hence is not Invincible, how could he be God himself.2.

O Fool! Just think carefully that the one who is Himself engrossed in worldly entanglements, how would he save you?

You would be free from the clutches of death only if you find recluse in the feet of God.3.5.

Composition of the tenth Guru.

The condition of His devotees can be expressed only in front of the dear friend, God.

Without You, sleeping in the coziness of the quilt in winters, is like a disease or living in a snake hole.

In summers, the pitcher of cool water is like a thorn, and the cup like bearing the strike of a curved butcher's knife.

I would rather sleep on floor with my Lord than live away from Him in comforts, which is like being inside of a furnace for me.1.6.

ਤਿਲੰਗ ਕਾਫੀ ਪਾਤਿਸਾਹੀ ੧੦॥
Tilang Kaaphee Paatsaahee 10.

ਕੇਵਲ ਕਾਲਈ ਕਰਤਾਰ॥
Kaeval kaalaee Kartaar.

ਆਦਿ ਅੰਤ ਅਨੰਤ ਮੂਰਤਿ ਗੜ੍ਹਨ ਭੰਜਨਹਾਰ॥ ੧॥ ਰਹਾਉ॥
Aad ant anant moorat gaṛhan bhanjanhaar.1.Rahaao.

ਨਿੰਦ ਉਸਤਤ ਜਉਨ ਕੇ ਸਮ ਸਤ੍ ਮਿਤ੍ ਨ ਕੋਇ॥
Nind ustat jaun kae sam satra mitra na koae.

ਕਉਨ ਬਾਟ ਪਰੀ ਤਿਸੈ ਪਥ ਸਾਰਥੀ ਰਥ ਹੋਇ॥ ੧॥
Kaun baaṭ paree tisai path saarthee rath hoae.1.

ਤਾਤ ਮਾਤ ਨ ਜਾਤ ਜਾ ਕਰ ਪੁਤ੍ ਪੌਤ੍ ਮੁਕੰਦ॥
Taat maat na jaat jaa kar putra pautra mukand.

ਕਉਨ ਕਾਜ ਕਹਾਹਿੰਗੇ ਆਨ ਦੇਵਕਿ ਨੰਦ॥ ੨॥
Kaun kaaj kahaahaengae aan daevaki nand.2.

ਦੇਵ ਦੈਤ ਦਿਸਾ ਵਿਸਾ ਜਿਹ ਕੀਨ ਸਰਬ ਪਸਾਰ॥
Daev dait disaa visaa jaih keen sarb pasaar.

ਕਉਨ ਉਪਮਾ ਤੌਨ ਕੋ ਮੁਖ ਲੇਤ ਨਾਮੁ ਮੁਰਾਰ॥ ੩॥ ੭॥
Kaun upmaa taun ko mukh laet Naam muraar.3.7.

ਰਾਗ ਬਿਲਾਵਲ ਪਾਤਿਸਾਹੀ ੧੦॥
Raag Bilaaval Paatsaahee 10.

ਸੋ ਕਿਮ ਮਾਨਸ ਰੂਪ ਕਹਾਏ॥
So kim maanas roop kahaae.

Composition of Tenth Guru in Tilang (Raag) and Kaaphee (Raagini, a consort of the Raag).

Only God is the Creator and caretaker of this world.

From the beginning of this Creation Who has created and destroyed various forms.1. Pause.

For Whom appreciation and criticism are same and Who has no friend or foe.

What was the compulsion before Him to become the charioteer of Arjun? 1.

The provider of salvation, Who has no father, no mother, no caste, son or grandson,

Why did He need to be born as Devi's son?2.

The one Who has created the deities and the demons, and the entire cosmos spread in all directions,

What kind of a comparison is this for Him? Are you really appreciating Him or belittling Him by calling Him muraar (the killer of Mur, a demon).3.7.

Raag (metre) is Bilaaval. Composition by the Tenth Guru.

How could He be counted among the humans?

ਸਿਧ ਸਮਾਧ ਸਾਧ ਕਰ ਹਾਰੇ ਕਯੋਹੂੰ ਨ ਦੇਖਨ ਪਾਏ॥ ੧॥ ਰਹਾਉ॥
Sidh samaadh saadh kar haarae
kyohoon na daekhan paae.1.Rahaao.

ਨਾਰਦ ਬਿਆਸ ਪਰਾਸਰ ਧ੍ਰੂਅ ਸੇ ਧਿਆਵਤ ਧਿਆਨ ਲਗਾਏ॥
Naarad Biaas Paraasar Dhrooa sae dhiaavat dhiaan lagaae.

ਬੇਦ ਪੁਰਾਨ ਹਾਰ ਹਠ ਛਾਡਿਓ ਤਦਪਿ ਧਿਆਨ ਨ ਆਏ॥ ੧॥
Baed Puraan haar hath chhaaḍio tadap dhiaan na aae.1.

ਦਾਨਵ ਦੇਵ ਪਿਸਾਚ ਪ੍ਰੇਤ ਤੇ ਨੇਤਹ ਨੇਤ ਕਹਾਏ॥
Daanav daev pisaach praet tae naetah naet kahaae.

ਸੂਛਮ ਤੇ ਸੂਛਮ ਕਰ ਚੀਨੇ ਬ੍ਰਿਧਨ ਬ੍ਰਿਧ ਬਤਾਏ॥ ੨॥
Soochham tae soochham kar cheenae bridhan bridh bataae.2.

ਭੂਮ ਅਕਾਸ ਪਤਾਲ ਸਭੈ ਸਜਿ ਏਕ ਅਨੇਕ ਸਦਾਏ॥
Bhoom akaas pataal sabhai saj aek anaek sadaae.

ਸੋ ਨਰ ਕਾਲ ਫਾਸ ਤੇ ਬਾਚੇ ਜੋ ਹਰਿ ਸਰਣਿ ਸਿਧਾਏ॥ ੩॥ ੧॥ ੮॥ ੩੨॥
So nar kaal phaas tae baachae jo har saraṇ sidhaae.3.1.8.32.

ਰਾਗ ਦੇਵਗੰਧਾਰੀ ਪਾਤਿਸਾਹੀ ੧੦॥
Raag Daevgandhaaree Paatsaahee 10.

ਇਕ ਬਿਨ ਦੂਸਰ ਸੋ ਨ ਚਿਨਾਰ॥
Ik bin doosar so na chinaar.

ਭੰਜਨ ਗੜਨ ਸਮਰਥ ਸਦਾ ਪ੍ਰਭ ਜਾਨਤ ਹੈ ਕਰਤਾਰ॥ ਰਹਾਉ॥
Bhanjan gaṛan samrath sadaa Prabh
jaanat hai Kartaar.Rahaao.

He is the one, to catch a glimpse of Whom the siddhas (austeres) have sat in contemplation but to no avail.1.Pause.

Naarad, Vyaas, Paraasar and Dhruv are some of the very famous saints, who have chanted His name and contemplated Him.

The creators of Veds and Puraans have given up, after failing to catch His glimpse.1.

The demons, deities, spirits and ghosts all admire Him to be limitless.

He is the subtlest and the most gigantic of His beings.2.

After creating the earth, the sky and the nether regions, He is the one manifesting and being recognised in these different forms.

Only those beings have evaded the fury of death who have taken recluse with God.3.1.8.32.

Composition of Tenth Guru in Dev Ghandhaari Raag (metre).

I haven't recognised any force other than my Supreme Lord,

Who is capable of destroying and creating, the knower of everything.

ਕਹਾ ਭਇਓ ਜੋ ਅਤ ਹਿਤ ਚਿਤ ਕਰ ਬਹੁ ਬਿਧ ਸਿਲਾ ਪੁਜਾਈ॥
Kahaa bhayo jo at hit chit kar bauh bidh silaa pujaaee.

ਪ੍ਰਾਨ ਥਕਿਓ ਪਾਹਿਨ ਕਹ ਪਰਸਤ ਕਛੁ ਕਰ ਸਿਧ ਨ ਆਈ॥ ੧॥
Praan thakio paahin kaih parsat kachh kar sidh na aaee.1.

ਅਛਤ ਧੂਪ ਦੀਪ ਅਰਪਤ ਹੈ ਪਾਹਨ ਕਛੂ ਨ ਖੈਹੈ॥
Achhat dhoop deep arpat hai paahan kachhoo na khai-hai.

ਤਾ ਮੈਂ ਕਹਾਂ ਸਿਧ ਹੈ ਰੇ ਜੜ ਤੋਹਿ ਕਛੂ ਬਰ ਦੈਹੈ॥ ੨॥
Taa main kahaan sidh hai rae jaṛ tohae kachhoo bar dai-hai.2.

ਜੌ ਜੀਯ ਹੋਤ ਤੌ ਦੇਤ ਕਛੂ ਤੁਹਿ ਕਰ ਮਨ ਬਚ ਕਰਮ ਬਿਚਾਰ॥
Jau jeeya hot tau daet kachhoo tuhae
kar man bach karam bichaar.

ਕੇਵਲ ਏਕ ਸਰਣ ਸੁਆਮੀ ਬਿਨ ਯੌ ਨਹਿ ਕਤਹਿ ਉਧਾਰ॥ ੩॥ ੧॥ ੯॥ ੩੩॥
Kaeval aek saraṇ Suaamee bin
yau naih kataih udhaar.3.1.9.33.

ਰਾਗ ਦੇਵਗੰਧਾਰੀ ਪਾਤਿਸਾਹੀ ੧੦॥
Raag Daevgandhaaree Paatsaahee 10.

ਬਿਨ ਹਰਿ ਨਾਮ ਨ ਬਾਚਨ ਪੈਹੈ॥
Bin Har Naam na baachan paihai.

ਚੌਦਹਿ ਲੋਕ ਜਾਹਿ ਬਸ ਕੀਨੇ ਤਾ ਤੇ ਕਹਾਂ ਪਲੈ ਹੈ॥ ੧॥ ਰਹਾਉ॥
Chaudaih lok jaahae bas keenae
taa tae kahaan palai hai.1.Rahaao.

ਰਾਮ ਰਹੀਮ ਉਬਾਰ ਨ ਸਕਹੈ ਜਾ ਕਰ ਨਾਮ ਰਟੈ ਹੈ॥
Raam Raheem ubaar na sak-hai jaa kar Naam raṭai hai.

What use would it be, if one worshipped idols of stone with great sincerity and dedication.

One may worship stones to the extent of exhausting the life within, but no spiritual progress is made.1.

You offer rice with incense and light, but the stone eats or accepts nothing.

Does the stone (idol) contain any life so that it could possibly grant you a boon? 2.

If the stone was alive, it could have granted you a wish or blessed you. Contemplate this fact with your mind and body.

You would be blessed only by taking refuge in the feet of the one Supreme Lord.3.1.9.33.

Composition of Tenth Guru in Dev Gandhari Raag (metre).

None would be saved from death without chanting His Name.

All the fourteen worlds are under death's authority. Where would you run to escape? 1.Pause.

Ram or Raheem (Mohammad) whose Name you chant, are incapable of saving you.

ਬ੍ਰਹਮਾ ਬਿਸਨ ਰੁਦ੍ ਸੂਰਜ ਸਸਿ ਤੇ ਬਸਿ ਕਾਲ ਸਬੈ ਹੈ॥ ੧॥
Brahmaa Bisan Rudra sooraj sas tae bas kaal sabai hai.1.

ਬੇਦ ਪੁਰਾਨ ਕੁਰਾਨ ਸਬੈ ਮਤ ਜਾ ਕਹ ਨੇਤ ਕਹੈ ਹੈ॥
Baed Puraan Kuraan sabai mat jaa kaih naet kahai hai.

ਇੰਦ੍ ਫਨਿੰਦ੍ ਮੁਨਿੰਦ੍ ਕਲਪ ਬਹੁ ਧਿਆਵਤ ਧਿਆਨ ਨ ਐਹੈ॥ ੨॥
Indra Phanindra Munindra kalap bauh
dhiaavat dhiaan na aihai.2.

ਜਾ ਕਰ ਰੂਪ ਰੰਗ ਨਹਿ ਜਨਿਯਤ ਸੋ ਕਿਮ ਸਜਾਮ ਕਹੈ ਹੈ॥
Jaa kar roop rang naih janiyat so kim syaam kahai hai.

ਛੁਟਹੋ ਕਾਲ ਜਾਲ ਤੇ ਤਬ ਹੀ ਤਾਂਹਿ ਚਰਨ ਲਪਟੈ ਹੈ॥ ੩॥ ੧॥ ੧੦॥ ੩੪॥
Chhuṭho kaal jaal tae tab hee
taanhae charan laptai hai.3.1.10.34.

Brahma, Vishnu, Shiva, Sun and moon are all under the influence of death, all reach an end.1.

The Ved, Kuraan, Puraan and all other religious scriptures proclaim Him to be limitless.

Indra, Sheshnaag (king of snakes) and Maha Muni (king of ascetics) have contemplated Him for aeons, but still not attained Him.2.

The one who does not have a particular colour or form, how could you call Him Shyaam (black)?

You can evade the clutches of death only if you behold His feet 3.1.10.34.



੩ ਪ੍ਰਸਾਦਿ ॥ ਸ੍ਵੈਯੇ ॥ (ਪਾ: ੧੦)

TVA PRASAAD SAVAEEYAE

(PA: 10)

ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥ ਸ੍ਵਯੇ ॥
Tva Prasaad. Savaeeyae.

ਦੀਨਨ ਕੀ ਪ੍ਰਤਿਪਾਲ ਕਰੈ ਨਿਤ ਸੰਤ ਉਬਾਰ ਗਨੀਮਨ ਗਾਰੈ ॥
Deenan kee pratipaal karai nit sant ubaar ganeeman gaarai.

ਪੱਛ ਪਸੂ ਨਗ ਨਾਗ ਨਰਾਧਪ ਸਰਬ ਸਮੈ ਸਭ ਕੌ ਪ੍ਰਤਿਪਾਰੈ ॥
Pachchh pasoo naag naraadhap
sarb samai sabh ko pratipaarai.

ਪੋਖਤ ਹੈ ਜਲ ਮੈ ਥਲ ਮੈ ਪਲ ਮੈ ਕਲ ਕੇ ਨਹੀਂ ਕਰਮ ਬਿਚਾਰੈ ॥
Pokhat hai jal mai thal mai pal mai
kal kae naheen karam bichaarai.

ਦੀਨ ਦਇਆਲ ਦਇਆ ਨਿਧਿ ਦੋਖਨ ਦੇਖਤ ਹੈ ਪਰ ਦੇਤ ਨ ਹਾਰੈ ॥ ੧ ॥
Deen dayaal dayaa nidh
dokhan daekhat hai par daet na haarai.1.

ਦਾਹਤ ਹੈ ਦੁਖ ਦੋਖਨ ਕੌ ਦਲ ਦੁੱਜਨ ਕੇ ਪਲ ਮੈ ਦਲ ਡਾਰੈ ॥
Daahat hai dukh dokhan kau
dal dujjan kae pal mai dal ḍaarai.

ਖੰਡ ਅਖੰਡ ਪ੍ਰਚੰਡ ਪਹਾਰਨ ਪੂਰਨ ਪ੍ਰੇਮ ਕੀ ਪ੍ਰੀਤ ਸਭਾਰੈ ॥
Khanḍ akhanḍ prachanḍ pahaaran
pooran praem kee preet sabhaarai.

ਪਾਰ ਨ ਪਾਇ ਸਕੈ ਪਦਮਾਪਤਿ ਬੇਦ ਕਤੇਬ ਅਭੇਦ ਉਚਾਰੈ ॥
Paar na paae sakai padmaapat
Baed Kataeb abhaed uchaarai.

With Your Grace. Savaeeyae.

The one who fosters the indigent, saves the saints (who chant His name) and destroys their enemies.

He nourishes the animals, birds, trees, snakes, emperors and all others at all times.

He can feed all life forms in water and on land in an instant without taking into account their virtuous or sinful actions.

The Benevolent God watches all our actions (good or bad) but irrespective of them fulfills our needs.1.

He destroys the sorrows and sins and crushes herds of sinners in an instant.

He can devastate the indestructible and glorious but is pleased with honest love of His devotees.

Even Vishnu cannot comprehend Him completely. The Vaeds and other religious books announce Him to be beyond the understanding of senses.

ਰੋਜੀ ਹੀ ਰਾਜ ਬਿਲੋਕਤ ਰਾਜਕ ਰੋਖ ਰੂਹਾਨ ਕੀ ਰੋਜੀ ਨ ਟਾਰੈ ॥ ੨ ॥
Rojee hee raaj bilokat raajak
rokh roohaan kee rojee na ṭaarai.2.

ਕੀਟ ਪਤੰਗ ਕੁਰੰਗ ਭੁਜੰਗਮ ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਬਨਾਏ ॥
Keeṭ patang kurang bhujangam
bhoot bhavikkh bhavaan banaae.

ਦੇਵ ਅਦੇਵ ਖਪੇ ਅਹੰਮੇਵ ਨ ਭੇਵ ਲਖਿਓ ਭ੍ਰਮ ਸਿਓ ਭਰਮਾਏ ॥
Daev adaev khapae ahammaev
na bhaev lakhio bhram sio bharmaae.

ਬੇਦ ਪੁਰਾਨ ਕਤੇਬ ਕੁਰਾਨ ਹਸੇਬ ਥਕੇ ਕਰ ਹਾਥ ਨ ਆਏ ॥
Baed Puraan Kataeb Kuraan
hasaeb thakae kar haath na aae.

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਭਾਉ ਬਿਨਾ ਪਤਿ ਸਿਉ ਕਿਨ ਸ੍ਰੀ ਪਦਮਾਪਤਿ ਪਾਏ ॥ ੩ ॥
Puran praem prabhaao binaa
pat sio kin sree padmaapat paae.3.

ਆਦਿ ਅਨੰਤ ਅਗਾਧ ਅਦ੍ਵੈਖ ਸੁ ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਅਭੈ ਹੈ ॥
Aad anant agaadh advaikh
so bhoot bhavikkh bhavaan abhai hai.

ਅੰਤਿ ਬਿਹੀਨ ਅਨਾਤਮ ਆਪ ਅਦਾਗ ਅਦੋਖ ਅਛਿੱਦ੍ ਅਛੈ ਹੈ ॥
Ant biheen anaatam aap
adaag adokh achhiddra achhai hai.

ਲੋਗਨ ਕੇ ਕਰਤਾ ਹਰਤਾ ਜਲ ਮੈ ਥਲ ਮੈ ਭਰਤਾ ਪ੍ਰਭ ਵੈ ਹੈ ॥
Lohan kae kartaa hartaa
jal mai thal mai bhartaa Prabh vai hai.

ਰੋਜੀ ਹੀ ਰਾਜ ਬਿਲੋਕਤ ਰਾਜਕ ਰੋਖ ਰੂਹਾਨ ਕੀ ਰੋਜੀ ਨ ਟਾਰੈ ॥ ੨ ॥
Rojee hee raaj bilokat raajak
rokh roohaan kee rojee na ṭaarai.2.

ਕੀਟ ਪਤੰਗ ਕੁਰੰਗ ਭੁਜੰਗਮ ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਬਨਾਏ ॥
Keeṭ patang kurang bhujangam
bhoot bhavikkh bhavaan banaae.

ਦੇਵ ਅਦੇਵ ਖਪੇ ਅਹੰਮੇਵ ਨ ਭੇਵ ਲਖਿਓ ਭ੍ਰਮ ਸਿਓ ਭਰਮਾਏ ॥
Daev adaev khapae ahammaev
na bhaev lakhio bhram sio bharmaae.

ਬੇਦ ਪੁਰਾਨ ਕਤੇਬ ਕੁਰਾਨ ਹਸੇਬ ਥਕੇ ਕਰ ਹਾਥ ਨ ਆਏ ॥
Baed Puraan Kataeb Kuraan
hasaeb thakae kar haath na aae.

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਭਾਉ ਬਿਨਾ ਪਤਿ ਸਿਉ ਕਿਨ ਸ੍ਰੀ ਪਦਮਾਪਤਿ ਪਾਏ ॥ ੩ ॥
Puran praem prabhaao binaa
pat sio kin sree padmaapat paae.3.

ਆਦਿ ਅਨੰਤ ਅਗਾਧ ਅਦ੍ਵੈਖ ਸੁ ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਅਭੈ ਹੈ ॥
Aad anant agaadh advaikh
so bhoot bhavikkh bhavaan abhai hai.

ਅੰਤਿ ਬਿਹੀਨ ਅਨਾਤਮ ਆਪ ਅਦਾਗ ਅਦੋਖ ਅਛਿੱਦ੍ ਅਛੈ ਹੈ ॥
Ant biheen anaatam aap
adaag adokh achhiddra achhai hai.

ਲੋਗਨ ਕੇ ਕਰਤਾ ਹਰਤਾ ਜਲ ਮੈ ਥਲ ਮੈ ਭਰਤਾ ਪ੍ਰਭ ਵੈ ਹੈ ॥
Lohan kae kartaa hartaa
jal mai thal mai bhartaa Prabh vai hai.

With Your Grace. Savaeeyae.

The one who fosters the indigent, saves the saints (who chant His name) and destroys their enemies.

He nourishes the animals, birds, trees, snakes, emperors and all others at all times.

He can feed all life forms in water and on land in an instant without taking into account their virtuous or sinful actions.

The Benevolent God watches all our actions (good or bad) but irrespective of them fulfills our needs.1.

He destroys the sorrows and sins and crushes herds of sinners in an instant.

He can devastate the indestructible and glorious but is pleased with honest love of His devotees.

Even Vishnu cannot comprehend Him completely. The Vaeds and other religious books announce Him to be beyond the understanding of senses.

God is aware of all our secret misdeeds, even then He does not stop providing us with amenities.2.

He has created all the beings such as insects, moths, deer and snakes in the past, is creating in the present and will continue to do so in future.

The demons and deities have tried and only become proud in the effort, but they have failed to know Him being too deluded by His delusions.

The religious books of both Hindus and Muslims such as the Vaeds, Puraans and Kuraans have strived hard to get an estimate of Him but to no avail.

Without the effect of complete love for Him, it is difficult to gain respect at His door, forget about obtaining Him.3.

He is the Origin of everything, Infinite, Unfathomable, Non-Jealous and is Eternally Fearless.

He is without an end, is not a being or life form, Unblemished, Sinless, Untainted and Eternal.

The Creator and Caretaker of all, sustains all the beings that live in water and on land.

ਦੀਨ ਦਇਆਲ ਦਇਆ ਕਰ ਸ੍ਰੀ ਪਤਿ ਸੁੰਦਰ ਸ੍ਰੀ ਪਦਮਾਪਤਿ ਏਹੈ॥ ੪॥
Deen dayaal daya kar Sree pat
sundar sree Padmaapat aehai.4.

ਕਾਮ ਨ ਕ੍ਰੋਧ ਨ ਲੋਭ ਨ ਮੋਹ ਨ ਰੋਗ ਨ ਸੋਗ ਨ ਭੋਗ ਨ ਭੈ ਹੈ॥
Kaam na krodh na lobh na moh
na rog na sog na bhog na bhai hai.

ਦੇਹ ਬਿਹੀਨ ਸਨੇਹ ਸਭੋ ਤਨ ਨੇਹ ਬਿਰਕਤ ਅਗੇਹ ਅਛੈ ਹੈ॥
Daeh biheen sanaeh sabho tan
naeh birkat agaeh achhai hai.

ਜਾਨ ਕੋ ਦੇਤ ਅਜਾਨ ਕੋ ਦੇਤ ਜਮੀਨ ਕੋ ਦੇਤ ਜਮਾਨ ਕੋ ਦੈ ਹੈ॥
Jaan ko daet ajaan ko daet
jameen ko daet jamaan ko dai hai.

ਕਾਹੇ ਕੋ ਡੋਲਤ ਹੈ ਤੁਮਰੀ ਸੁਧ ਸੁੰਦਰ ਸ੍ਰੀ ਪਦਮਾਪਤਿ ਲੈਹੈ॥ ੫॥
Kaahae ko ḍolat hai tumree sudh
sundar sree Padmaapat laihai.5.

ਰੋਗਨ ਤੇ ਅਰ ਸੋਗਨ ਤੇ ਜਲ ਜੋਗਨ ਤੇ ਬਹੁ ਭਾਂਤਿ ਬਚਾਵੈ॥
Rogan tae ar sogan tae
jal jogan tae bauh bhaant bachaavai.

ਸਤ੍ ਅਨੇਕ ਚਲਾਵਤ ਘਾਵ ਤਊ ਤਨ ਏਕ ਨ ਲਾਗਨ ਪਾਵੈ॥
Satra anaek chalaavat ghaav
taoo tan aek na laagan paavai.

ਰਾਖਤ ਹੈ ਅਪਨੋ ਕਰ ਦੈ ਕਰ ਪਾਪ ਸੰਬੂਹ ਨ ਭੇਟਨ ਪਾਵੈ॥
Raakhat hai apno kar dai kar
paap sambooh na bhaeṭan paavai.

He showers his Beneficence on the needy. He is a mine of benevolence, the Lord of Kuber, Brahma and Vishnu. With such characteristics is the God.4.

He is not troubled by lust, haste, greed, attachment, disease, grief, indulgement or fear.

He is without a body, loves everybody and is yet detached from worldly attachment, without abode and indestructible.

He provides amenities to the living, to the souls, to creatures living on earth and in sky.

Why do you waver in anxiety when God will take care of you.5.

He saves us from diseases, pains & sorrows and dangerous beings of the water such as crocodiles.

The enemy may make repeated strikes, but if His mercy prevails not a wound afflicts the body.

When He saves us with His hands, then no sin can touch us.

ਔਰ ਕੀ ਬਾਤ ਕਹਾ ਕਹ ਤੋ ਸੌਂ ਸੁ ਪੇਟ ਹੀ ਕੇ ਪਟ ਬੀਚ ਬਚਾਵੈ ॥ ੬ ॥
Aur kee baat kahaa kaih to sau
so paeṭ hee kae paṭ beech bachaavai.6.

ਜੱਛ ਭੁਜੰਗ ਸੁ ਦਾਨਵ ਦੇਵ ਅਭੇਵ ਤੁਮੈ ਸਭ ਹੀ ਕਰ ਧਿਆਵੈ ॥
Jachchh bhujang so daanav daev
abhaev tumai sabh hee kar dhiaavai.

ਭੂਮਿ ਅਕਾਸ ਪਤਾਲ ਰਸਾਤਲ ਜੱਛ ਭੁਜੰਗ ਸਭੈ ਸਿਰ ਨਿਆਵੈ ॥
Bhoom akaas pataal rasaatal
jachchh bhujang sabhai sir niaavai.

ਪਾਇ ਸਕੈ ਨਹੀ ਪਾਰ ਪ੍ਰਭਾ ਹੂ ਕੋ ਨੇਤ ਹੀ ਨੇਤਹ ਬੇਦ ਬਤਾਵੈ ॥
Paae sakai nahee paar prabhaa hoo ko
naet hee naetaih Baed bataavai.

ਖੋਜ ਥਕੇ ਸਭ ਹੀ ਖੁਜੀਆ ਸੁਰ ਹਾਰ ਪਰੇ ਹਰਿ ਹਾਥ ਨ ਆਵੈ ॥ ੭ ॥
Khoj thakae sabh hee khujeeaa sur
haar parae Har haath na aavai.7.

ਨਾਰਦ ਸੇ ਚਤੁਰਾਨਨ ਸੇ ਰੁਮਨਾਰਿਖ ਸੇ ਸਭ ਹੂੰ ਮਿਲਿ ਗਾਇਓ ॥
Naarad sae Chaturaanan sae
Rumnaarikh sae sabh hoon mil gaayo.

ਬੇਦ ਕਤੇਬ ਨ ਭੇਦ ਲਖਿਓ ਸਭ ਹਾਰ ਪਰੇ ਹਰਿ ਹਾਥ ਨ ਆਇਓ ॥
Baed Kataeb na bhaed lakhio
sabh haar parae Har haath na aayo.

ਪਾਇ ਸਕੈ ਨਹੀ ਪਾਰ ਉਮਾਪਤਿ ਸਿੱਧ ਸਨਾਥ ਸਨੰਤਨ ਧਿਆਇਓ ॥
Paae sakai nahee paar Umaapat
siddh sanaath sanantan dhiaayo.

Why talk about anything else. Just consider how he saves and safeguards you within the womb of your mother.6.

O Lord! Yaksha (a class of Demigods), snakes, demons and deities worship you as the Incomprehensible God.

The beings on earth, yakshas of the sky, snakes and other creatures of nether regions and hell, all bow before You.

None can estimate the extent of Your light or Godliness. Even Vaeds say that He is without a soul or body, without life or without a mind.

All the deities have searched but have been defeated in the effort. None has been able to grasp Him.7.

Narad (an expert of musical metres), Brahma (a scholar of Vaeds), Saint Soot (a scholar of Puraans) all have sung praises of You.

Even the ones knowledgeable of Vaeds have failed to express Him, what He really is like. None could get hold of Him.

Even husband of Uma (Shiva), the sidhs uncluding Naths (a sect of Hindu ascetics), Brahma and Vishnu have chanted His name.

ਧਿਆਨ ਧਰੋ ਤਿਹ ਕੋ ਮਨ ਮੈਂ ਜਿਹ ਕੋ ਅਮਿਤੋਜਿ ਸਭੈ ਜਗੁ ਛਾਇਓ॥ ੮॥
Dhiaan dharo taih ko man main
jaih ko amitoj sabhai jag chhaayo.8.

ਬੇਦ ਪੁਰਾਨ ਕਤੇਬ ਕੁਰਾਨ ਅਭੇਦ ਨ੍ਰਿਪਾਨ ਸਭੈ ਪਚ ਹਾਰੇ॥
Baed Puraan Kataeb Kuraan
Abhaed nripaan sabhai pach haarae.

ਭੇਦ ਨ ਪਾਇ ਸਕਿਓ ਅਨਭੇਦ ਕੋ ਖੇਦਤ ਹੈ ਅਨਛੇਦ ਪੁਕਾਰੇ॥
Bhaed na paae sakio anbhaed ko
khaedat hai anchhaed pukaarae.

ਰਾਗ ਨ ਰੂਪ ਨ ਰੇਖ ਨ ਰੰਗ ਨ ਸਾਕ ਨ ਸੋਗ ਨ ਸੰਗਿ ਤਿਹਾਰੇ॥
Raag na roop na raekh na rang
na saak na sog na sang tihaarae.

ਆਦਿ ਅਨਾਦਿ ਅਗਾਧ ਅਭੇਖ ਅਦ੍ਵੈਖ ਜਪਿਓ ਤਿਨ ਹੀ ਕੁਲ ਤਾਰੇ॥ ੯॥
Aad anaad agaadh abhaekh
advaikh japio tin hee kul taarae.9.

ਤੀਰਥ ਕੋਟ ਕੀਏ ਇਸਨਾਨ ਦੀਏ ਬਹੁ ਦਾਨ ਮਹਾ ਬ੍ਰਤ ਧਾਰੇ॥
Teerath kot keeae isnaan
deeae bauh daan mahaa brat dhaarae.

ਦੇਸ ਫਿਰਿਓ ਕਰ ਭੇਸ ਤਪੋਧਨ ਕੇਸ ਧਰੇ ਨ ਮਿਲੇ ਹਰਿ ਪਿਆਰੇ॥
Daes phirio kar bhaes tapodhan
kaes dharae na milae har piaarae.

ਆਸਨ ਕੋਟ ਕਰੇ ਅਸਟਾਂਗ ਧਰੇ ਬਹੁ ਨਿਆਸ ਕਰੇ ਮੁਖ ਕਾਰੇ॥
Aasan kot karae astaang dharae
bauh niaas karae mukh kaarae.

ਦੀਨ ਦਇਆਲ ਅਕਾਲ ਭਜੇ ਬਿਨੁ ਅੰਤ ਕੋ ਅੰਤ ਕੇ ਧਾਮ ਸਿਧਾਰੇ॥ ੧੦॥
Deen dayaal akaal bhajae bin
ant ko ant kae dhaam sidhaarae.10.

Establish and contemplate only Him in your mind whose unlimited power is spread across the world.8.

The writers of or those knowledgeable in Vaeds, Puraans, Kuraans etc. have failed to decipher Him. Even the wealthy kings have failed to know Him.

None has been able to know the Mysterious Lord. Living in pain and grief, they can just chant the Name of Impenetrable God.
The one Who is attached to none, has no form or structure, no colour, no relations and no grief, resides among you.

Those who have worshipped the One Who is the beginning, the One without a beginning, without an end, unfathomable, attireless and without envy, have got blessed their entire dynasty.9.

If someone bathes at crores of holy places, gives away a lot in charity and performs austerities of different kinds (such as fasting);

If someone roams about different countries in the guise of an ascetic and mats his hair, he cannot attain God in this fashion.

If he performs crores of yogic aasans (exercises), adopts the eight parts of yoga, performs niaas (practice of touching specific body part after chanting a mantra) or blackens his face as a crazy saint;

Without chanting the Name of the Eternal, Benevolent Lord Who provides everything to all the needy, He will not attain liberation and would wander in Hell.10.



ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥ ਚੌਪਈ ॥

TVA PRASAAD. CHAUPAEE.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ਚੌਪਈ ॥ (ਪਾਤਿਸਾਹੀ ੧੦)
ਪ੍ਰਣਵੋ ਆਦਿ ਏਕੰਕਾਰਾ ॥
Ik-Oankaar Sat-Gur Prasaad. Tva Prasaad Chaupaee.
(Paatsaahee 10)
Pranvo aad Aekankaaraa.

ਜਲ ਥਲ ਮਹੀਅਲ ਕੀਓ ਪਸਾਰਾ ॥
Jal thal maheeal keeo pasaaraa.

ਆਦਿ ਪੁਰਖ ਅਬਿਗਤ ਅਬਿਨਾਸੀ ॥
Aad purakh abigat abinaasee.

ਲੋਕ ਚੱਤ੍ਰ ਦਸ ਜੋਤਿ ਪ੍ਰਕਾਸੀ ॥ ੧ ॥
Lok chattra das jot prakaasee.1.

ਹਸਤ ਕੀਟ ਕੇ ਬੀਚ ਸਮਾਨਾ ॥
Hast keeṭ kae beech samaanaa.

ਰਾਵ ਰੰਕ ਜਿਹ ਇਕ ਸਰ ਜਾਨਾ ॥
Raav rank jaih ik sar jaanaa.

ਅਦ੍ਵੈ ਅਲਖ ਪੁਰਖ ਅਬਿਗਾਮੀ ॥
Advai alakh purakh abigaamee.

ਸਭ ਘਟ ਘਟ ਕੇ ਅੰਤਰਜਾਮੀ ॥ ੨ ॥
Sabh ghaṭ ghaṭ kae antarjaamee.2.

ਅਲਖ ਰੂਪ ਅਛੈ ਅਨਭੇਖਾ ॥
Alakh roop achhai anbhaekhaa.

ਰਾਗ ਰੰਗ ਜਿਹ ਰੂਪ ਨ ਰੇਖਾ ॥
Raag rang jaih roop na raekhaa.

God is One and obtained with True Guru's Grace. The Bani Chaupaee has been composed with Your Grace. (Bani of Tenth Guru)

I salute the one God Who is the beginning.

He has created the water, earth, sky and the entire existence.

He is the origin of all beings, without a body and Indestructible.

His light brightens the fourteen worlds.1.

He is present in all beings alike, be it an elephant or an ant.

He does not differentiate between the rich and poor.

He is without enmity, Incomprehensible and the Enlightened One with knowledge of truth.

He knows the secrets of every heart.2.

He has an Imperceptible form and is Indestructible and Attireless.

He is Desireless and without appearance or any sign of a bodily structure.

ਬਰਨ ਚਿਹਨ ਸਭਹੂੰ ਤੇ ਨਿਆਰਾ॥
Baran chihan sabh-hoon tae niaaraa.

ਆਦ ਪੁਰਖ ਅਦ੍ਵੈ ਅਬਿਕਾਰਾ॥ ੩॥
Aad purakh advai abikaaraa.3.

ਬਰਨ ਚਿਹਨ ਜਿਹ ਜਾਤ ਨ ਪਾਤਾ॥
Baran chihán jaih jaat na paataa.

ਸੱਤ੍ਰ ਮਿੱਤ੍ਰ ਜਿਹ ਤਾਤ ਨ ਮਾਤਾ॥
Sattra mittra jaih taat na maataa.

ਸਭ ਤੇ ਦੂਰਿ ਸਭਨ ਤੇ ਨੇਰਾ॥
Sabh tae door sabhan tae naeraa.

ਜਲ ਥਲ ਮਹੀਅਲ ਜਾਹਿ ਬਸੇਰਾ॥ ੪॥
Jal thal maheeal jaahae basaeraa.4.

ਅਨਹਦ ਰੂਪ ਅਨਾਹਦ ਬਾਨੀ॥
Anhad roop anaahad baanee.

ਚਰਨ ਸਰਨ ਜਿਹ ਬਸਤ ਭਵਾਨੀ॥
Charan saran jaih basat bhavaanee.

ਬ੍ਰਹਮਾ ਬਿਸਨ ਅੰਤੁ ਨਹੀ ਪਾਇਓ॥
Brahmaa Bisan ant nahee paayo.

ਨੇਤ ਨੇਤ ਮੁਖ ਚਾਰ ਬਤਾਇਓ॥ ੫॥
Naet naet mukh chaar bataayo.5.

ਕੋਟਿ ਇੰਦ੍ਰ ਉਪਇੰਦ੍ਰ ਬਨਾਏ॥
Koṭ Indra Upindra banaae.

He is not marked by a particular sign or caste.

He is the origin of all beings, without enmity and devoid of sins.3.

He is unmarked by a particular caste or lineage.

He has no enemy or friend, no father or mother.

He is distant from all but yet very near.

He pervades the water, earth and sky.4.

His form is unrestricted and His speech is like unstruck melody.

Even Goddess Durga seeks shelter in His feet.

Brahma and Vishnu haven't been able to comprehend Him.

Brahma with his four faces has just been saying that there is none other like Him.5.

He has created crores of Indras and Vaaman incarnates (Indra's younger brothers).

ਬ੍ਰਹਮਾ ਰੁਦ੍ ਉਪਾਇ ਖਪਾਏ॥
Brahmaa Rudra upaae khapaae.

ਲੋਕ ਚੱਤ੍ ਦਸ ਖੇਲ ਰਚਾਇਓ॥
Lok chattra das khael rachaayo.

ਬਹੁਰ ਆਪ ਹੀ ਬੀਚ ਮਿਲਾਇਓ॥ ੬॥
Bauhar aap hee beech milaayo.6.

ਦਾਨਵ ਦੇਵ ਫਨਿੰਦ ਅਪਾਰਾ॥
Daanav daev phanind apaaraa.

ਗੰਧ੍ਰਬ ਜੱਛ ਰਚੈ ਸੁਭ ਚਾਰਾ॥
Gandhrab jachchh rachai subh chaaraa.

ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਕਹਾਨੀ॥
Bhoot bhavikkh bhavaan kahaanee.

ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੀ॥ ੭॥
Ghaṭ Ghaṭ kae paṭ paṭ kee jaanee.7.

ਤਾਤ ਮਾਤ ਜਿਹ ਜਾਤ ਨ ਪਾਤਾ॥
Taat maat jaih jaat na paataa.

ਏਕ ਰੰਗ ਕਾਹੂ ਨਹੀ ਰਾਤਾ॥
Aek rang kaahoo nahee raataa.

ਸਰਬ ਜੋਤ ਕੇ ਬੀਚ ਸਮਾਨਾ॥
Sarb jot kae beech samaanaa.

ਸਭਹੂੰ ਸਰਬ ਠੌਰ ਪਹਿਚਾਨਾ॥ ੮॥
Sabh-hoon sarb ṭhaur paihchaanaa.8.

He has created and destroyed the likes of Brahma and Shiva.

He has created the play of fourteen worlds and its beings.

He creates them and reabsorbs them into Himself thereafter.6.

He has created the deities, demons, sheshnaag and countless others.

He has created the countless singers of paradise (gandarbs), the numerous deities (yakhas) who serve Kuber (God of wealth) and beautiful life forms born in four possible ways (Andaj, Jeraj, Utbhuj, Setaj)

His glory was sung in the past, is sung in the present and would be sung in future.

He is aware of the deepest of secrets of every heart.7.

He has no father, mother, caste or lineage.

He treats everyone alike and does not hate anyone.

He is the one who pervades all sources of light such as the sun and moon.

I have recognised Him within everything at all times.8.



ਬਾਰਹ ਮਾਹਾ

BAARAH MAAHAA

ਬਾਰਹ ਮਾਹਾ ਮਾਂਝ ਮਹਲਾ ੫ ਘਰੁ ੪ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Baarah Maahaa Maanjh Maihlaa 5 Ghar 4
Ik-Oankaar Sat-Gur Prasaad.

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ॥
Kirat karam kae veechhuṛae kar kirpaa maeloh Raam.

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸ ਭ੍ਰਮੇ ਥਕਿ ਆਏ ਪ੍ਰਭ ਕੀ ਸਾਮ॥
Chaar kunṭ daih dis bhramae thak aae Prabh kee saam.

ਧੇਨੁ ਦੂਧੈ ਤੇ ਬਾਹਰੀ ਕਿਤੈ ਨ ਆਵੈ ਕਾਮ॥
Dhaen dudhai tae baaharee kitai na aavai kaam.

ਜਲ ਬਿਨੁ ਸਾਖ ਕੁਮਲਾਵਤੀ ਉਪਜਹਿ ਨਾਹੀ ਦਾਮ॥
Jal bin saakh kumlaavatee upjaih naahee daam.

ਹਰਿ ਨਾਹ ਨ ਮਿਲੀਐ ਸਾਜਨੈ ਕਤ ਪਾਈਐ ਬਿਸਰਾਮ॥
Har naah na mileeai saajanai kat paaeeai bisraam.

ਜਿਤੁ ਘਰਿ ਹਰਿ ਕੰਤੁ ਨ ਪ੍ਰਗਟਈ ਭਠਿ ਨਗਰ ਸੇ ਗ੍ਰਾਮ॥
Jit ghar Har kant na pragaṭaee bhaṭh nagar sae graam.

ਸ੍ਰਬ ਸੀਗਾਰ ਤੰਬੋਲ ਰਸ ਸਨੁ ਦੇਹੀ ਸਭ ਖਾਮ॥
Srab seegaar tambol ras saṇ daehee sabh khaam.

ਪ੍ਰਭ ਸੁਆਮੀ ਕੰਤ ਵਿਹੂਣੀਆ ਮੀਤ ਸਜਣ ਸਭਿ ਜਾਮ॥
Prabh suaamee kant vihooṇeeaa meet sajaṇ sabh jaam.

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਨਾਮੁ॥
Nanak kee baenanteeaa kar kirpaa deejai Naam.

ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਸੰਗਿ ਪ੍ਰਭ ਜਿਸ ਕਾ ਨਿਹਚਲ ਧਾਮ॥ ੧॥
Har maeloh suaamee sang Prabh jis kaa naihchal dhaam.1.

Baarah Maahaa Maanjh, Bani of Fifth Guru, House fourth. God is One. He is realised by the Grace of True Guru.

O Ram (God)! We have been separated from You due to our misdeeds. Feel pity and unite us with Yourself.

We are tired of wandering the four directions and ten sub directions, and have now come to Your shelter.

Other than providing milk the cow comes to no other use.

Without water the fields dry up and money cannot be made from them.

In the same way, until we meet the Lord where is the rest (peace).

A house where the Lord (husband) does not appear, that city or village burns (with the heat of separation).

Without husband (God) all kinds of make up, beetel leaves and their juice, and the body using them are all futile.

And all friends are like death angels.

It is Nanak's request, 'O Lord! Grant me Your Name with Your Grace.'

'And meet me the Lord Who dwells in His eternal Home.'1.

ਚੇਤਿ ਗੋਵਿੰਦੁ ਅਰਾਧੀਐ ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ॥
Chaet Govind araadheeai hovai anand ghaṇaa.

ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਈਐ ਰਸਨਾ ਨਾਮੁ ਭਣਾ॥
Sant janaa mil paaeeai rasnaa Naam bhaṇaa.

ਜਿਨਿ ਪਾਇਆ ਪ੍ਰਭੁ ਆਪਣਾ ਆਏ ਤਿਸਹਿ ਗਣਾ॥
Jin paayaa Prabh aapaṇaa aae tisaih gaṇaa.

ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਜੀਵਣਾ ਬਿਰਥਾ ਜਨਮੁ ਜਣਾ॥
Ik khin tis bin jeevaṇaa birthaa janam jaṇaa.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਰਵਿਆ ਵਿਚਿ ਵਣਾ॥
Jal thal maheeal pooriaa raviaa vich vaṇaa.

ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਤੜਾ ਦੁਖੁ ਗਣਾ॥
So Prabh chit na aavaee kiṯraa dukh gaṇaa.

ਜਿਨੀ ਰਾਵਿਆ ਸੋ ਪ੍ਰਭੂ ਤਿੰਨਾ ਭਾਗੁ ਮਣਾ॥
Jinee raaviaa so Prabhoo tinaa bhaag maṇaa.

ਹਰਿ ਦਰਸਨ ਕੰਉ ਮਨੁ ਲੋਚਦਾ ਨਾਨਕ ਪਿਆਸ ਮਨਾ॥
Har darsan kaun man lochdaa Nanak piaas manaa.

ਚੇਤਿ ਮਿਲਾਏ ਸੋ ਪ੍ਰਭੂ ਤਿਸ ਕੈ ਪਾਇ ਲਗਾ॥ ੨॥
Chaet milaae so Prabhoo tis kai paae lagaa.2.

ਵੈਸਾਖਿ ਧੀਰਨਿ ਕਿਉ ਵਾਢੀਆ ਜਿਨਾ ਪ੍ਰੇਮ ਬਿਛੋਹੁ॥
Vaisaakh dheeran kio vaaḍheeaa jinaa praem bichhoh.

ਹਰਿ ਸਾਜਨੁ ਪੁਰਖੁ ਵਿਸਾਰਿ ਕੈ ਲਗੀ ਮਾਇਆ ਧੋਹੁ॥
Har saajan purakh visaar kai lagee maayaa dhoh.

If we contemplate the Lord in Chet (a lunar month), we can obtain deep spiritual bliss.

But the bounty of chanting Lord's Name with tongue is obtained only by meeting the saints.

Consider only that person's birth successful who has achieved unison with Lord.

A moment spent without the Lord is like life gone waste.

The Lord Who is present in water, land, firmament, forests and everywhere;

If a such a Lord does not dwell in a being's heart, his grief cannot be stated.

But those people who have enshrined the Lord in their heart, their luck is awakened.

Says Nanak, 'The mind possesses a thirst to meet the Lord.'

'The person who makes me meet the Lord, I shall touch his feet.'2.

In the month of Vaisakh how does the heart of those ladies rest in peace who are separated from their husband.

They have forgotten the Lord and are stuck to Mammon from within.

ਪੁਤ੍ ਕਲਤ੍ ਨ ਸੰਗਿ ਧਨਾ ਹਰਿ ਅਵਿਨਾਸੀ ਓਹੁ॥
Putra kalatra na sang dhanaa Har avinaasee oh.

ਪਲਚਿ ਪਲਚਿ ਸਗਲੀ ਮੁਈ ਝੂਠੈ ਧੰਧੈ ਮੋਹੁ॥
Palch palch saglee muee jhoothai dhandhai moh.

ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਅਗੈ ਲਈਅਹਿ ਖੋਹਿ॥
Ikas Har kae Naam bin agai laeeaih khoh.

ਦਯੁ ਵਿਸਾਰਿ ਵਿਗੁਚਣਾ ਪ੍ਰਭ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥
Daya visaar viguchaṇaa Prabh bin avar na koe.

ਪ੍ਰੀਤਮ ਚਰਣੀ ਜੋ ਲਗੇ ਤਿਨ ਕੀ ਨਿਰਮਲ ਸੋਇ॥
Preetam charṇee jo lagae tin kee nirmal soae.

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਪ੍ਰਭ ਮਿਲਹੁ ਪਰਾਪਤਿ ਹੋਇ॥
Nanak kee Prabh baentee Prabh miloh paraapat hoae.

ਵੈਸਾਖੁ ਸੁਹਾਵਾ ਤਾਂ ਲਗੈ ਜਾ ਸੰਤੁ ਭੇਟੈ ਹਰਿ ਸੋਇ॥ ੩॥
Vaisaakh suhaavaa taan lagai jaa sant bhaeṭai Har soae.3.

ਹਰਿ ਜੇਠਿ ਜੁੜੰਦਾ ਲੋੜੀਐ ਜਿਸੁ ਅਗੈ ਸਭਿ ਨਿਵੰਨਿ॥
Har jaeṭh juṛandaa loṛeeai jis agai sabh nivann.

ਹਰਿ ਸਜਣ ਦਾਵਣਿ ਲਗਿਆ ਕਿਸੈ ਨ ਦੇਈ ਬੰਨਿ॥
Har sajaṇ daavaṇ lagiaa kisai na dae-ee bann.

ਮਾਣਕ ਮੋਤੀ ਨਾਮੁ ਪ੍ਰਭ ਉਨ ਲਗੈ ਨਾਹੀ ਸੰਨਿ॥
Maaṇak motee Naam Prabh un lagai naahee sann.

ਰੰਗ ਸਭੇ ਨਾਰਾਇਣੈ ਜੇਤੇ ਮਨਿ ਭਾਵੰਨਿ॥
Rang sabhae Naaraayaṇai jaetae man bhaavann.

The son, wife, or wealth does not accompany one, it is only the Indestructible Lord Who is a true companion.

The entire mass of people is being consumed by mammon and dying the death of soul.

Other than Divine contemplation all other karmas are lost before death (hence are of no use).

By forgettting the Lord, the idol of love, one wanders fruitlessly.

The ones who enjoin in Lord Beloved's feet, they attain glory.

O Lord! I pray at Your door that I get to constantly meet my Lord.

The month of Vaisakh seems pleasant if the saint Lord is met.3.

The Lord before Whom bow all, in the month of Jeth one should enjoin upon His feet.

If one is attached to the Lord He does not allow any (death angel) to scare the human.

Lord's Name is precious like diamonds and pearls but it cannot be stolen (is never lost)

Whatever miracles are performed by the Lord, they appear to be pleasant to the mind.

ਜੋ ਹਰਿ ਲੋੜੇ ਸੋ ਕਰੇ ਸੋਈ ਜੀਅ ਕਰੰਨਿ ॥
Jo har loṛae so karae soee jee karann.

ਜੋ ਪ੍ਰਭਿ ਕੀਤੇ ਆਪਣੇ ਸੇਈ ਕਹੀਅਹਿ ਧੰਨਿ ॥
Jo Prabh keetae aapaṇae sae-ee kaheeaih dhann.

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਵਿਛੁੜਿ ਕਿਉ ਰੋਵੰਨਿ ॥
Aapaṇ leeaa jae milai vichhuṛ kio rovann.

ਸਾਧੂ ਸੰਗੁ ਪਰਾਪਤੇ ਨਾਨਕ ਰੰਗ ਮਾਣੰਨਿ ॥
Sadhoo sang paraapatae Nanak rang maaṇann.

ਹਰਿ ਜੇਠੁ ਰੰਗੀਲਾ ਤਿਸੁ ਧਣੀ ਜਿਸ ਕੈ ਭਾਗੁ ਮਥੰਨਿ ॥ ੪ ॥
Har Jaeṭh rangeelaa tis dhaṇee jis kai bhaag mathann.4.

ਆਸਾੜੁ ਤਪੰਦਾ ਤਿਸੁ ਲਗੈ ਹਰਿ ਨਾਹੁ ਨ ਜਿੰਨਾ ਪਾਸਿ ॥
Aasaaṛ tapandaa tis lagai Har Naaho na jinaa paas.

ਜਗਜੀਵਨ ਪੁਰਖੁ ਤਿਆਗਿ ਕੈ ਮਾਣਸ ਸੰਦੀ ਆਸ ॥
Jagjeevan purakh tiaag kai maaṇas sandee aas.

ਦੂਯੈ ਭਾਇ ਵਿਗੁਚੀਐ ਗਲਿ ਪਈਸੁ ਜਮ ਕੀ ਫਾਸ ॥
Duyai bhaae vigucheeai gal paees jam kee phaas.

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ ॥
Jaehaa beejai so luṇai mathai jo likhiaas.

ਰੈਣਿ ਵਿਹਾਣੀ ਪਛੁਤਾਣੀ ਉਠਿ ਚਲੀ ਗਈ ਨਿਰਾਸ ॥
Raiṇ vihaaṇee pachhutaaṇee uṭh chalee gaee niraas.

ਜਿਨ ਕੌ ਸਾਧੂ ਭੇਟੀਐ ਸੋ ਦਰਗਹ ਹੋਇ ਖਲਾਸੁ ॥
Jin kau saadhoo bhaeṭeeai so dargaih hoae khalaas.

And one understands that God and His beings do only what is acceptable to Him.

The beings that Lord has accepted as His own only they are appreciated in the world.

If God could be attained through individual efforts why would the beings suffer the pangs of separation?

Says Nanak, 'Only those enjoy the bliss of unison with Lord who are awarded Guru's company!'

The one whose forehead is blessed with luck, finds the month of Jeth very pleasant, and meets the Lord.4.

The month of Haar seems to be scorching to those in whose minds does not dwell the husband (Lord).

Some people abandon the Lord, Who supports the world and instead build expectations from beings.

When one seeks some other support he has to wander helplessly. In his throat hangs the strangulation of death angels.
Its a rule of nature that one reaps as he sows.

The entire life is then spent in repenting and he departs the world with a broken heart.

The one who attains the Guru, finds acceptance in Lord's presence.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਤੇਰੇ ਦਰਸਨ ਹੋਇ ਪਿਆਸ॥
Kar kirpaa Prabh aapaṇee taerae darsan hoae piaas.

ਪ੍ਰਭ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ॥
Prabh tudh bin doojaa ko nahee Nanak kee ardaas.

ਆਸਾੜੁ ਸੁਹੰਦਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਨਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸ॥ ੫॥
Aasaaṛ suhandaa tis lagai jis man Har charaṇ nivaas.5.

ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਚਰਨ ਕਮਲ ਸਿਉ ਪਿਆਰੁ॥
Saawaṇ sarsee kaamaṇee charan kamal sio piaar.

ਮਨੁ ਤਨੁ ਰਤਾ ਸਚ ਰੰਗਿ ਇਕੋ ਨਾਮੁ ਅਧਾਰੁ॥
Man tan rataa sach rang iko Naam adhaar.

ਬਿਖਿਆ ਰੰਗ ਕੂੜਾਵਿਆ ਦਿਸਨਿ ਸਭੇ ਛਾਰੁ॥
Bikhiaa rang kooṛaaviaa disan sabhae chhaar.

ਹਰਿ ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਵਣੀ ਮਿਲਿ ਸਾਧੂ ਪੀਵਣਹਾਰੁ॥
Har ammrit boond suhaavaṇee mil saadhoo peevaṇhaar.

ਵਣੁ ਤਿਣੁ ਪ੍ਰਭ ਸੰਗਿ ਮਉਲਿਆ ਸੰਮ੍ਰਥ ਪੁਰਖ ਅਪਾਰੁ॥
Vaṇ tiṇ Prabh sang mauliaa sammrath purakh apaar.

ਹਰਿ ਮਿਲਣੈ ਨੋ ਮਨੁ ਲੋਚਦਾ ਕਰਮਿ ਮਿਲਾਵਣਹਾਰੁ॥
Har milṇai no man lochdaa karam milaavaṇhaar.

ਜਿਨੀ ਸਖੀਏ ਪ੍ਰਭੁ ਪਾਇਆ ਹੰਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰ॥
Jinee sakheeae Prabh paayaa haun tin kai sad balihaar.

ਨਾਨਕ ਹਰਿ ਜੀ ਮਇਆ ਕਰਿ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ॥
Nanak Har jee mayaa kar sabad savaaraṇhaar.

O Lord! Nanak pleads before you to bestow Your Grace so that the craving for a glimpse of Yours persists.

O Lord! Other than You, I have no other support or refuge.

The hot month of Haar seems pleasant to those, in whose mind persists the dwelling of the feet of Lord.5.

In month of Saawan, that lady (being) flourishes with happiness whose love grows with the lovely lotus like feet of her Lord.
Her mind and body are imbued with the colour of Divine love.

Lord's Name becomes her life support. All other miracles of the transitory mammon appear to be ash.

The spiritually enlivening drop of Lord's Name seems pleasant and by meeting the Guru is the person rendered capable of absorbing that drop.

The one by unison with Whom all vegetation has turned green, Who is present and limitless,

My mind yearns to meet Him. But only the Lord Himself by showering His Grace is capable of awarding a rendezvous with Himself.

I am of sacrifice unto those God oriented friends who have achieved a unison with their Lord.

O Nanak! Bestow Your Grace, for only You are capable of reforming me through Divine Word.

ਸਾਵਣੁ ਤਿਨਾ ਸੁਹਾਗਣੀ ਜਿਨ ਰਾਮ ਨਾਮੁ ਉਰਿ ਹਾਰੁ ॥ ੬ ॥
Saawaṇ tinaa suhaagaṇee jin Raam Naam ur haar.6.

ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ ਹੇਤੁ ॥
Bhaaduae bharam bhulaaṇeeaa doojai lagaa haet.

ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ਕਾਰਜਿ ਨਾਹੀ ਕੇਤੁ ॥
Lakh seegaar baṇaayaa kaaraj naahee kaet.

ਜਿਤੁ ਦਿਨਿ ਦੇਹ ਬਿਨਸਸੀ ਤਿਤੁ ਵੇਲੈ ਕਹਸਨਿ ਪ੍ਰੇਤੁ ॥
Jin din daeh binas-see tit vaelai kaihsan praet.

ਪਕੜਿ ਚਲਾਇਨਿ ਦੂਤ ਜਮ ਕਿਸੈ ਨ ਦੇਨੀ ਭੇਤੁ ॥
Pakaṛ chalaayan doot jam kisai na daenee bhaet.

ਛਡਿ ਖੜੋਤੇ ਖਿਨੈ ਮਾਹਿ ਜਿਨ ਸਿਉ ਲਗਾ ਹੇਤੁ ॥
Chhaḍ khaṛotae khinai maahae jin sio lagaa haet.

ਹਥ ਮਰੋੜੈ ਤਨੁ ਕਪੇ ਸਿਆਹਹੁ ਹੋਆ ਸੇਤੁ ॥
Hath maroṛai tan kapae siaaho hoaa saet.

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥
Jaehaa beejai so luṇai karmaa sandaṛaa khaet.

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਚਰਣ ਬੋਹਿਥ ਪ੍ਰਭ ਦੇਤੁ ॥
Nanak Prabh sarṇaagatee charaṇ bohith Prabh daet.

ਸੇ ਭਾਦੁਇ ਨਰਕਿ ਨ ਪਾਈਅਹਿ ਗੁਰੁ ਰਖਣ ਵਾਲਾ ਹੇਤੁ ॥ ੭ ॥
Sae bhaaduae narak na paaeeaih
Gur rakhaṇ vaalaa haet.7.

ਅਸੁਨਿ ਪ੍ਰੇਮ ਉਮਾਹੜਾ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਜਾਇ ॥
Asun praem umaahaṛaa kio mileeai Har jaae.

The month of Saavan is soothing for those lucky women who have decorated their necks with a garland of Lord's Name.6.

In month of Bhaadron, the lady (being) whose attachment is with someone other than God, loses the way of life.

She may adorn herself with lakhs of make up, they are of no use to her.

When the person abandons his body all will say that the person has passed away.

The death angels take away the life but never reveal, to which destination.

The relatives, whom we have established a lot of love with, are lost within an instant.

He repents, his body suffers, and turns from black to white (out of compassion).

The body is a field of man's deeds, what he sows he reaps.

O Nanak! The Guru escorts them into the ship of Lord's feet.

They are not found in hell since they discover the shelter of God, Whose saviour and well wisher is Lord.7.

O Mother! In the month of Asoo is arising wave of love for the Lord. I must somehow, meet Him.

ਮਨਿ ਤਨਿ ਪਿਆਸ ਦਰਸਨ ਘਣੀ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ॥
Man tan piaas darsan ghaṇee koee aaṇ milaavai maae.

ਸੰਤ ਸਹਾਈ ਪ੍ਰੇਮ ਕੇ ਹਉ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ॥
Sant sahaaee praem kae hau tin kai laagaa paae.

ਵਿਣੁ ਪ੍ਰਭ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥
Viṇ Prabh kio sukh paaeeai doojee naahee jaae.

ਜਿੰਨ੍ਹੀ ਚਾਖਿਆ ਪ੍ਰੇਮ ਰਸੁ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ॥
Jinnee chaakhiaa praem ras sae tript rahae aaghaae.

ਆਪੁ ਤਿਆਗਿ ਬਿਨਤੀ ਕਰਹਿ ਲੇਹੁ ਪ੍ਰਭੂ ਲੜਿ ਲਾਇ॥
Aap tiaag bintee karaih laeh Prabhoo laṛ laae.

ਜੋ ਹਰਿ ਕੰਤਿ ਮਿਲਾਈਆ ਸਿ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਇ॥
Jo Har kant milaaeeaa sae vichhuṛ kataih na jaae.

ਪ੍ਰਭ ਵਿਣੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ॥
Prabh viṇ doojaa ko nahee Nanak Har sarṇaae.

ਅਸੂ ਸੁਖੀ ਵਸੰਦੀਆ ਜਿਨਾ ਮਇਆ ਹਰਿ ਰਾਇ॥ ੮॥
Asoo sukhee vasandeeaa jinaa mayaa Har Raae.8.

ਕਤਿਕਿ ਕਰਮ ਕਮਾਵਣੇ ਦੋਸੁ ਨ ਕਾਹੂ ਜੋਗੁ॥
Katik karam kamaavaṇae dos na kaahoo jog.

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ॥
Parmaesar tae bhuliaan viaapan sabhae rog.

ਵੇਮੁਖ ਹੋਏ ਰਾਮ ਤੇ ਲਗਨਿ ਜਨਮ ਵਿਜੋਗ॥
Vaemukh hoae Raam tae lagan janam vijog.

In my mind is arising an intense yearning for meeting the Lord, someone kindly make me meet Him.

The saints help in bonding with God, so let me enjoin in their feet.

Without Lord, happiness and bliss are not achieved because other than in His company there is no other place where it dwells.

The lucky ones, who have tasted the nectar of Divine Love, they remain content.

They give up their sense of the self (ego) and keep praying -O Lord! Keep us attached to Yourself.

The lady (being) whom the husband (Lord) has granted his company she never separates from him to dwell in any other place.

O Nanak! She is convinced that there is no other abode of eternal happiness, other than Lord's portal. So she is ever in His shelter.

In the sweet month of Asoo those ladies (beings) relish happiness on whom the Lord bestows His Grace.8.

Even if in the pleasant month of Kattak, you suffer separation from the Lord, it is a fruit of your deeds, do not blame others.

By abandoning the Lord all grief and disease come to one's fore.

Those who turn away their faces from the Lord in this birth suffer elongated periods of separation from Him.

ਖਿਨ ਮਹਿ ਕਉੜੇ ਹੋਇ ਗਏ ਜਿਤੜੇ ਮਾਇਆ ਭੋਗ॥
Khin maih kauṛae hoae gaye jitaṛae maayaa bhog.

ਵਿਚੁ ਨ ਕੋਈ ਕਰਿ ਸਕੈ ਕਿਸ ਥੈ ਰੋਵਹਿ ਰੋਜ॥
Vich na koee kar sakai kis thai rovaih roj.

ਕੀਤਾ ਕਿਛੂ ਨ ਹੋਵਈ ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗ॥
Keetaa kichhoo na hovaee likhiaa dhur sanjog.

ਵਡਭਾਗੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਿਲੈ ਤਾਂ ਉਤਰਹਿ ਸਭਿ ਬਿਓਗ॥
Vaḍbhaagee maeraa Prabh milai taan utraih sabh biog.

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹਿ ਮੇਰੇ ਸਾਹਿਬ ਬੰਦੀ ਮੋਚ॥
Nanak kau Prabh raakh laeh maerae Saahib bandi moch.

ਕਤਿਕ ਹੋਵੈ ਸਾਧਸੰਗੁ ਬਿਨਸਹਿ ਸਭੇ ਸੋਚ॥ ੯॥
Katik hovai saadhsang binsaih sabhae soch.9.

ਮੰਘਿਰਿ ਮਾਹਿ ਸੋਹੰਦੀਆ ਹਰਿ ਪਿਰ ਸੰਗਿ ਬੈਠੜੀਆਹ॥
Manghar maah sohandeeaa Har pir sang baithareeaah.

ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ਜਿ ਸਾਹਿਬਿ ਮੇਲੜੀਆਹ॥
Tin kee sobhaa kiaa gaṇee jae Saahib maelaṛeeaah.

ਤਨੁ ਮਨੁ ਮਉਲਿਆ ਰਾਮ ਸਿਉ ਸੰਗਿ ਸਾਧ ਸਹੇਲੜੀਆਹ॥
Tan man mauliaa Raam sio sang saadh sahaelaṛeeaah.

ਸਾਧ ਜਨਾ ਤੇ ਬਾਹਰੀ ਸੇ ਰਹਨਿ ਇਕੇਲੜੀਆਹ॥
Saadh janaa tae baaharee sae raihain ikaelaṛeeaah.

ਤਿਨ ਦੁਖੁ ਨ ਕਬਹੂ ਉਤਰੈ ਸੇ ਜਮ ਕੈ ਵਸਿ ਪੜੀਆਹ॥
Tin dukh na kab-hoo utrai sae jam kai vas paṛeeaah.

The pleasures of Mammon for which one forgets the Lord also turn a source of grief within an instant.

There is no use of crying before anyone everyday.

Because nobody can intermediate the process to unite with Lord- One meets Him if written since his beginning.

If one meets Him out of good fortune all grief born out of separation is vanquished.

O Liberator from Mammon! Save Nanak from its allurement.

In the pleasant season of Kattak, the ones who find company of holy men, for them are eliminated all tensions of separation.9.

In the month of Magghar those ladies (beings) look charming, who sit with their husband (God).

The ones whom God has merged with Himself, their glory cannot be stated.

In the company of saintly friends, by enjoining their mind upon Lord, their mind and body are in bliss.

But the ladies who are deprived of holy company stay aloof abandoned.

Their is no end to their grief and they fall in the hands of death angels.

ਜਿਨੀ ਰਾਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਸੇ ਦਿਸਨਿ ਨਿਤ ਖੜੀਆਹ॥
Jinee raaviaa Prabh aapaṇaa sae disan nit khaṛeeaah.

ਰਤਨ ਜਵੇਹਰ ਲਾਲ ਹਰਿ ਕੰਠਿ ਤਿਨਾ ਜੜੀਆਹ॥
Ratan javaehar laal Har kanṭh tinaa jaṛeeaah.

ਨਾਨਕ ਬਾਂਛੈ ਧੂੜਿ ਤਿਨ ਪ੍ਰਭ ਸਰਣੀ ਦਰਿ ਪੜੀਆਹ॥
Nanak baanchhai dhooṛ tin Prabh sarṇee dar paṛeeaah.

ਮੰਘਿਰਿ ਪ੍ਰਭੁ ਆਰਾਧਣਾ ਬਹੁੜਿ ਨ ਜਨਮੜੀਆਹ॥ ੧੦॥
Manghar Prabh aaraadhaṇaa bauhaṛ na janmaṛeeaah.10.

ਪੋਖਿ ਤੁਖਾਰੁ ਨ ਵਿਆਪਈ ਕੰਠਿ ਮਿਲਿਆ ਹਰਿ ਨਾਹੁ॥
Pokh tukhaar na viaapaee kanṭh miliaa Har naah.

ਮਨੁ ਬੇਧਿਆ ਚਰਨਾਰਬਿੰਦ ਦਰਸਨਿ ਲਗੜਾ ਸਾਹੁ॥
Man baedhiaa charnaarbind darsan lagṛaa saah.

ਓਟ ਗੋਵਿੰਦ ਗੋਪਾਲ ਰਾਇ ਸੇਵਾ ਸੁਆਮੀ ਲਾਹੁ॥
Oṭ Govind Gopaal Raae saevaa suaamee laah.

ਬਿਖਿਆ ਪੋਹਿ ਨ ਸਕਈ ਮਿਲਿ ਸਾਧੂ ਗੁਣ ਗਾਹੁ॥
Bikhiaa poh na sakaee mil saadhoo guṇ gaah.

ਜਹ ਤੇ ਉਪਜੀ ਤਹ ਮਿਲੀ ਸਚੀ ਪ੍ਰੀਤਿ ਸਮਾਹੁ॥
Jaih tae upjee taih milee sachee preet samaah.

ਕਰੁ ਗਹਿ ਲੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ਬਹੁੜਿ ਨ ਵਿਛੁੜੀਆਹੁ॥
Kar gaih leenee Paarbrahm bauhaṛ na vichhuṛeeaah.

ਬਾਰਿ ਜਾਉ ਲਖ ਬੇਰੀਆ ਹਰਿ ਸਜਣੁ ਅਗਮ ਅਗਾਹੁ॥
Baar jaao lakh baereeaa Har sajaṇ agam agaah.

The ones who have obtained the company of their husband are always alert (from the attack of vices).

The qualities of Lord are threaded in their heart just like a necklace studded with diamonds, gems and rubies is decorated in the neck.

Nanak asks for the dust of their feet who dwell at His portal in His shelter.

In the month of Magghar, by contemplating the Lord, one does not fall into the trap of life and death.10.

In the month of Poh, the lady (being) who has her husband (God) attached to her bosom, cold cannot trouble her.

Her concentration is fixed on the expectation of a glimpse of the Lord and mind is enjoined upon the Lord's beautiful feet.

The lady who has taken the support of Lord has earned the profit of serving her husband (God).

Mammon cannot reach her. By meeting the Guru she has sung the praises of Lord.

The Lord from Whom she is born, she is absorbed in His true love.

Lord enjoins her in His feet, by holding her hand, and then she is never separated.

But that kind Lord is beyond reach, profound, and I am of sacrifice unto Him a lakh times.

ਸਰਮ ਪਈ ਨਾਰਾਇਣੈ ਨਾਨਕ ਦਰਿ ਪਈਆਹੁ ॥
Saram paee Naaraaeṇai Nanak dar paeeaah.

ਪੋਖੁ ਸੁਹੰਦਾ ਸਰਬ ਸੁਖ ਜਿਸੁ ਬਖਸੇ ਵੇਪਰਵਾਹੁ ॥ ੧੧ ॥
Pokh suhandaa sarb sukh jis bakhsae Vaeparvaah.11.

ਮਾਘਿ ਮਜਨੁ ਸੰਗਿ ਸਾਧੂਆ ਧੂੜੀ ਕਰਿ ਇਸਨਾਨੁ ॥
Maagh majan sang saadhooaa dhooṛee kar isnaan.

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਸੁਣਿ ਸਭਨਾ ਨੋ ਕਰਿ ਦਾਨੁ ॥
Har kaa Naam dhiaae suṇ sabhnaa no kar daan.

ਜਨਮ ਕਰਮ ਮਲੁ ਉਤਰੈ ਮਨ ਤੇ ਜਾਇ ਗੁਮਾਨੁ ॥
Janam karam mal utrai man tae jaae gumaan.

ਕਾਮਿ ਕਰੋਧਿ ਨ ਮੋਹੀਐ ਬਿਨਸੈ ਲੋਭੁ ਸੁਆਨੁ ॥
Kaam karodh na moheeai binsai lobh suaan.

ਸਚੈ ਮਾਰਗਿ ਚਲਦਿਆ ਉਸਤਤਿ ਕਰੇ ਜਹਾਨੁ ॥
Sachai maarag chaldiaa ustat karae jahaan.

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥
Aṭhsaṭh teerath sagal punn jee dayaa parvaan.

ਜਿਸ ਨੋ ਦੇਵੈ ਦਇਆ ਕਰਿ ਸੋਈ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥
Jis no daevai dayaa kar soee purakh sujaan.

ਜਿਨਾ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨੁ ॥
Jinaa miliaa Prabh aapaṇaa Nanak tin kurbaan.

ਮਾਘਿ ਸੁਚੇ ਸੇ ਕਾਂਢੀਅਹਿ ਜਿਨ ਪੂਰਾ ਗੁਰੁ ਮਿਹਰਵਾਨੁ ॥ ੧੨ ॥
Maagh suchae sae kaaṇḍheeaih jin pooraa Gur maeharvaan.12.

O Nanak! The Lord has to help the ones who seek refuge at His portal.

The one on whom the carefree Lord bestows His Grace, he finds the month of Poh quite pleasant, and receives all happiness.11.

In the month of Maagh take a holy dip, but in the feet dust of a God oriented congregation of saints.

Chant Lord's Name, hear His praises and distribute this bounty of Name to others.

The dirt of vices born out of bad deeds will be washed and ego would be eradicated from the mind.

The person is not entangled in lust and anger and the dog (of greed) is killed.

Even the world praises one while treading this honest path.

The bath of sixty eight pilgrimages, all virtuous tasks, feeling pity on beings, all these that are considered religious tasks are covered within Divine contemplation.

The one upon whom He bestows the bounty of Divine contemplation, that person becomes wise, garnering an ability to recognise the right path of life.

O Nanak! The ones who have attained their beloved Lord, I am of sacrifice unto them.

In the month of Maagh only those people are considered pious on whom the True Guru bestows His Grace.12.

ਫਲਗੁਣਿ ਅਨੰਦ ਉਪਾਰਜਨਾ ਹਰਿ ਸਜਣ ਪ੍ਰਗਟੇ ਆਇ॥
Phalguṇ anand upaarjanaa Har sajaṇ pragṭae aae.

ਸੰਤ ਸਹਾਈ ਰਾਮ ਕੇ ਕਰਿ ਕਿਰਪਾ ਦੀਆ ਮਿਲਾਇ॥
Sant sahaaee Raam kae kar kirpaa deeaa milaae.

ਸੇਜ ਸੁਹਾਵੀ ਸਰਬ ਸੁਖ ਹੁਣਿ ਦੁਖਾ ਨਾਹੀ ਜਾਇ॥
Saej suhaavee sarb sukh huṇ dukhaa naahee jaae.

ਇਛ ਪੁਨੀ ਵਡਭਾਗਣੀ ਵਰੁ ਪਾਇਆ ਹਰਿ ਰਾਇ॥
Ichh punee vaḍbhaagaṇee var paayaa Har Raae.

ਮਿਲਿ ਸਹੀਆ ਮੰਗਲੁ ਗਾਵਹੀ ਗੀਤ ਗੋਵਿੰਦ ਅਲਾਇ॥
Mil saheeaa mangal gaavahee geet Govind alaae.

ਹਰਿ ਜੇਹਾ ਅਵਰੁ ਨ ਦਿਸਈ ਕੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਇ॥
Har jaehaa avar na disaee koee doojaa lavai na laae.

ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਓਨੁ ਨਿਹਚਲ ਦਿਤੀਅਨੁ ਜਾਇ॥
Halat palat savaarion naihchal diteean jaae.

ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਰਖਿਅਨੁ ਬਹੁੜਿ ਨ ਜਨਮੈ ਧਾਇ॥
Sansaar saagar tae rakhian bauhaṛ na janmai dhaae.

ਜਿਹਵਾ ਏਕ ਅਨੇਕ ਗੁਣ ਤਰੇ ਨਾਨਕ ਚਰਣੀ ਪਾਇ॥
Jaihvaa aek anaek guṇ tarae Nanak charṇee paae.

ਫਲਗੁਣਿ ਨਿਤ ਸਲਾਹੀਐ ਜਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਇ॥ ੧੩॥
Phalguṇ nit salaaheeai jis no til na tamaae.13.

ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕੇ ਕਾਜ ਸਰੇ॥
Jin jin Naam dhiaayaa tin kae kaaj sarae.

In the month of Faggan, appears spiritual bliss in the hearts of those where dwells the Lord Himself.

The saints who are helpful in meeting the Lord rejoin them to the Lord.

Their bed (heart) is decorated with all the pleasures and no space remains for grief.

The wish of those good fortuned ladies (beings) is fulfilled and they meet their husband (God).

They, in the fellowship of saintly friends, sing songs of praise and hymns that sprout spiritual bliss.

They do not find anyone else like Lord who can equate Him.

The Lord has improved this life and the world beyond and granted them such a dwelling that never shakes.

God has saved them from the worldly ocean such that they never have to wander in the cycle of births & deaths.

O Nanak! We have a single tongue but His qualities are many. The ones who stick to His feet are blessed.

In the month of Faggan one should adore the Lord Who does not have a whisker of greed.13.

The ones who have chanted His Name, all their tasks are rendered successful.

ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਦਰਗਹ ਸਚਿ ਖਰੇ॥
Har Gur pooraa aaraadhiaa dargaih sach kharae.

ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਚਰਣ ਹਰਿ ਭਉਜਲੁ ਬਿਖਮੁ ਤਰੇ॥
Sarab sukhaa nidh charaṇ Har bhaujal bikham tarae.

ਪ੍ਰੇਮ ਭਗਤਿ ਤਿਨ ਪਾਈਆ ਬਿਖਿਆ ਨਾਹਿ ਜਰੇ॥
Praem bhagat tin paaeeaa bikhiaa naahae jarae.

ਕੂੜ ਗਏ ਦੁਬਿਧਾ ਨਸੀ ਪੂਰਨ ਸਚਿ ਭਰੇ॥
Kooṛ gaye dubidhaa nasee pooran sach bharae.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੇਵਦੇ ਮਨ ਅੰਦਰਿ ਏਕੁ ਧਰੇ॥
Paarbrahm Prabh saevadae man andar aek dharae.

ਮਾਹ ਦਿਵਸ ਮੂਰਤ ਭਲੇ ਜਿਸ ਕਉ ਨਦਰਿ ਕਰੇ॥
Maah divas moorat bhalae jis kau nadar karae.

ਨਾਨਕੁ ਮੰਗੈ ਦਰਸ ਦਾਨੁ ਕਿਰਪਾ ਕਰਹੁ ਹਰੇ॥ ੧੪॥ ੧॥
Nanak mangai daras daan kirpaa karoh harae.14.1.

Those who have worshipped the Lord, the complete Guru, are respected in the presence of Eternal Lord.

Lord's feet are the treasure of all pleasures. Those who stick to them are taken across the worldly ocean.

They receive Lord's love and an opportunity of His worship and they do not burn in the fire of desires.

Their filth (of vices) evades them, mind becomes stable and they are filled with complete truth (God).

They establish the Supreme Lord in their mind and always contemplate Him.

All months, days and time periods are auspicious for them.

O Lord! Bestow Your Grace, for Nanak pleads for a glimpse of Yours at Your portal.14.1.



ਰਹਰਾਸਿ ਸਾਹਿਬ

RAIHRAAS SAHIB

ਸਲੋਕੁ ਮਃ ੧ ॥
Salok Maihlaa 1.

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥
Dukh daaroo sukh rog bhayaa jaa sukh taam na hoee.

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥ ੧ ॥
Toon kartaa karṇaa mai naahee jaa hau karee na hoee.

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥
Balihaaree kudrat vasiaa.

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
Taeraa ant na jaaee lakhiaa.1.Rahaao.

ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ॥
Jaat maih jot jot maih jaataa akal kalaa bharpoor rahiaa.

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ ਜਿਨਿ ਕੀਤੀ ਸੋ ਪਾਰਿ ਪਇਆ ॥
Toon sachaa Saahib siphat suaalio
jin keetee so paar payaa.

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥ ੨ ॥
Kauh Nanak Kartae keeaa baataa
jo kichh karṇaa so kar rahiaa.2.

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧
So dar Raag Aasaa Maihlaa 1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik-Oankaar Sat-Gur Prasaad.

Hymns of the first Guru.

God, Your ways are strange. Grief becomes the medicine and joy the cause of disease.

You are the real doer, my God, I am capable of nothing on my own.1.

I sacrifice myself unto You Who resides in His entire cosmos.

None can estimate Your expanse.1.Pause.

Your light permeates the entire creation, all beings contain Your Effulgence.

You are the Eternal Praiseworthy Lord. Whoever has sung Your praises has made his life successful.

'Praise that Lord Who does everything by Himself. Leave everything to Him,' says Nanak.2.

So Dar is the name of Bani in metre Aasa, by the first Guru.

God is one and attained with the Grace of True Guru.

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ॥
So dar taeraa kaehaa so ghar kaehaa
jit baih sarb samaalae.

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ॥
Vaajae taerae naad anaek asankhaa
kaetae taerae vaavaṇhaarae.

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ॥
Kaetae taerae raag paree sio kaheeaih
kaetae taerae gaavaṇhaarae.

ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ॥
Gaavan tudhno pavaṇ paaṇee baisantar
gaavai raajaa dharam duaarae.

ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ॥
Gaavan tudhno Chit-gupt likh jaaṇan
likh likh dharam beechaarae.

ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ॥
Gaavan tudhno Eesar Brahmaa daevee
sohan taerae sadaa savaarae.

ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥
Gaavan tudhno Indra Indraasaṇ baiṭhae
daevtiaa dar naalae.

ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ॥
Gaavan tudhno sidh samaadhee andar
gaavan tudhno saadh beechaarae.

Of what kind is the house and what type is its door where You reside and run the entire cosmos?

There are innumerable musical instruments and countless beings who can play them.

There are limitless Rags (musical metres) and Raginis (variations of major Rags) and countless who can sing Your praise in those rags.

Air, water and fire all sing in your adoration and so does Dharamraaj (the mythical official who keeps an account of deeds and misdeeds).

Even the Chitragupta, whose accounts of karmas (actions) of people are referred to by Dharam Raj, sings the songs of His appreciation.

Many deities such as Shiva and Brahma who have been invested with all their powers by You are standing at Your door to utter Your praises.

Numerous deities such as Indra (the king of deities) sitting on their royal throne chant Your admiration along with all other deities.

The sidhs (austeres) in their trance like state indulge in Your approbation and the saints contemplating Your Divine attributes are applauding You.

ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ॥
Gaavan tudhno jatee satee santokhee
gaavan tudhno veer karaarae.

ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ॥
Gaavan tudhno panḍit paṛan rakheesar
jug jug vaedaa naalae.

ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ॥
Gaavan tudhno mohaṇeeaa man mohan
surag machh payaalae.

ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ॥
Gaavan tudhno ratan upaae taerae aṭhsaṭh teerath naalae.

ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ॥
Gaavan tudhno jodh mahaabal sooraa
gaavan tudhno khaaṇee chaarae.

ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ॥
Gaavan tudhno khanḍ manḍal brahmanḍaa
kar kar rakhae taerae dhaarae.

ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ॥
Sae-ee tudhno gaavan jo tudh bhaavan
ratae taerae bhagat rasaalae.

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ॥
Hor kaetae tudhno gaavan sae mai chit na aavan
Nanak kiaa beechaarae.

The celebates, the virtuous, the contented and the valorous warriors are all absorbed in Your laudation.

The learned Pandits and senior saints who are very well versed in Vedas are singing Your greatness.

Even the pretty ladies of the heaven, earth and nether regions, who can enamour anyone with their beauty, sing His praises.

The jewels created by You and the sixty eight places of pilgrimage all sing in Your adoration.

The mighty warriors with unmatched strength and beings of all kinds born in any of the four possible ways are praising You.

The entire creation, the continents, regions and galaxies which You have created and sustained, are singing Your song.

Only those people sing Your praises who are drenched in the colour of Your Divine love and are absorbed devotees.

There are so many other beings praising You that its impossible for Nanak to even attempt to estimate their number.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ॥
Soee soee sadaa Sach Saahib Saachaa saachee naaee.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ॥
Hai bhee hosee jaae na jaasee rachnaa jin rachaaee.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰ�ि ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ॥
Rangee rangee bhaatee kar kar jinsee maayaa jin upaaee.

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ॥
Kar kar daekhai keetaa aapṇaa jio tis dee vaḍiaaee.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥
Jo tis bhaavai soee karsee phir hukam na karṇaa jaaee.

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿ ਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥ ੧॥
So Paatsaah Saahaa Pat Saahib Nanak raihaṇ rajaaee.1.

ਆਸਾ ਮਹਲਾ ੧॥
Aasaa Maihlaa 1.

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ॥ ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ॥
Suṇ vaḍaa aakhai sabh koae.
Kaevaḍ vaḍaa ḍeeṭhaa hoae.

ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ॥ ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ॥ ੧॥
Keemat paae na kahiaa jaae.
Kaihṇai vaalae taerae rahae samaae.1.

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ॥
Vaḍae maerae Saahibaa gaihar gambheeraa guṇee gaheeraa.

Eternal is the God and Perennial is His greatness.

The One Who has created this world is still existent, and would continue to be so.

The God Who has created the world (maya) in various colours and forms,

He is looking after and sustaining it as per His pleasure or will.

He does as it pleases Him, no one can command or suggest Him to do anything.

God is the Lord of the world and Lord of the kings. O Nanak! It is thus advisible to accept His Will.1.

Aasa metre. Bani of First Guru.

Everyone says that God is Magnanimous just by hearing it from others, but how limitless He actually is can only be gauged my meeting Him in person.

His powers cannot be accessed or expressed.
The ones expressing His greatness end up being completely absorbed in Him.1.

O My Great Lord! You are an Unfathomable ocean of virtues with a grand heart.

ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥
Koae na jaaṇai taeraa kaetaa kaevaḍ cheeraa.1.Rahaao.

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥ ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥
Sabh surtee mil surt kamaaee.
Sabh keemat mil keemat paaee.

ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥
ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥ ੨ ॥
Giaanee dhiaanee gur gurhaaee.
Kaihaṇ na jaaee taeree til vaḍiaaee.2.

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥ ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥
Sabh sat sabh tap sabh changiaaeeaa.
Sidhaa purkhaa keeaa vaḍiaaeeaa.

ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥
Tudh viṇ sidhee kinai na paaeeaa.

ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥ ੩ ॥
Karam milai naahee ṭhaak rahaaeeaa.

ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥
Aakhaṇ vaalaa kiaa vaechaaraa.

ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
Siphtee bharae taerae bhanḍaaraa.

ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥
Jis too daeh tisai kiaa chaaraa.

Nobody knows how vast is Your expanse.1.Pause.

To find out Your limits, many famous saints have sat in contemplation and tried to evaluate You.

The scholars and the learned, men of repute, sat together to find out someone who could match His personality, but could not express even the tiniest proportion of His greatness.2.

All the virtues are obtained and the austerities are rewarded, and the greatness is assumed by the sidhs (austeres), with Your Grace.

None can obtain any occult powers without Your Grace.

And when the Grace falls no one can create obstacles in one's way.3.

The humble being stands incapable of expressing His virtues.

O Lord! Your treasuries are overwhelmed with good qualities.

The one who You bless to sing Your praises is not obstructed by any difficulties on this path.

ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥ ੪ ॥ ੨ ॥
Nanak sach savaaraṇhaaraa.4.2.

ਆਸਾ ਮਹਲਾ ੧ ॥
Aasaa Maihlaa 1.

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥
Aakhaa jeevaa visrai mar jaao.

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥
Aakhaṇ aukhaa saachaa Naao.

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥
Saachae Naam kee laagai bhookh.

ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥ ੧ ॥
Ut bhookhai khaae chaleeaih dookh.1.

ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥
So kio visrai maeree maae.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥
Saachaa Saahib saachai Naae.1.Rahaao.

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥
Saachae Naam kee til vaḍiaaee.

ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
Aakh thakae keemat nahee paaee.

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
Jae sabh mil kai aakhaṇ paahae.

O Nanak! The Eternal Lord is Himself that lucky person's caretaker.4.2.

Aasa Metre. Bani of First Guru.

As I chant His Name my soul is infused with life and it dies as I forget Him.

But chanting His Name seems to be an uphill task.

If a hunger for the True Name arises within someone,

Then by the Grace of this hunger as he consumes the food of God's True Name all his griefs vanquish.1.

O Mother! Please pray that my God never eludes me.

As we progress chanting that Eternal God's Name, he begins to make a permanent home in our mind.1.Pause.

After attempting to express even a tithe of God's True Name's greatness,

All beings are tired but cannot find an entity comparable to Him.

Even if all beings of this world collectively praise God,

ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ॥ ੨॥
Vaḍaa na hovai ghaaṭ na jaae.2.

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ॥
Naa oh marai na hovai sog.

ਦੇਦਾ ਰਹੈ ਨ ਚੂਕੈ ਭੋਗੁ॥
Daedaa rahai na chookai bhog.

ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ॥ ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ॥ ੩॥
Guṇ aeho hor naahee koae. Naa ko hoaa naa ko hoae.3.

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ॥
Jaevaḍ aap taevaḍ taeree daat.

ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ॥
Jin din kar kai keetee raat.

ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ॥
Khasam visaaraeh tae kamjaat.

ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ॥ ੪॥ ੩॥
Nanak naavai baajh sanaat.4.3.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪॥
Raag Goojree Maihlaa 4.

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ॥
Har kae jan Satgur Satpurkhaa binau karau Gur paas.

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ॥ ੧॥
Ham keerae kiram Satgur sarṇaaee kar dayaa Naam pargaas.1.

It does not increase the magnitude of His greatness and if they don't it won't decrease it either.2.

God is such that He never dies nor does anyone ever cry for Him.

He continues to give and the beings never stop using His bounties.

His greatest attribute is that there has been none like Him ever and there never will be.3.

His bounties are as great as He Himself is.

He is the one Who has created the cycle of day and night.

Those people become low in stature who forget the Lord.

O Nanak! The beings deprived of His Name are condemnable.4.3.

Metre Gujri. Bani of fourth Guru.

O Great Guru! O True Guru! I plead before you that enlighten me with God's True Name.

O True Guru! I am a humble being who has come to take refuge in Your shelter. Bless me to chant Thy Name.1.

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥
Maerae meet Gurdaev mo kau Raam Naam pargaas.

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥ ੧ ॥ ਰਹਾਉ ॥
Gurmat Naam maeraa praan sakhaaee
Har keerat hamree raihraas.1.Rahaao.

ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥
Har jan kae vaḏ-bhaag vaḏaerae
jin Har Har sardhaa Har piaas.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥ ੨ ॥
Har Har Naam milai triptaasaeh mil sangat guṇ pargaas.2.

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥
Jin Har Har Har Ras Naam na paayaa
tae bhaagheeṇ jam paas.

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥ ੩ ॥
Jo Satgur saraṇ sangat nahee aae
dhrig jeevae dhrig jeevaas.3.

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥
Jin Har jan Satgur sangat paaee
tin dhur mastak likhiaa likhaas.

ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ
ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥ ੪ ॥ ੪ ॥
Dhan dhann sat-sangat jit Har-Ras paayaa
mil jan Nanak Naam pargaas.4.4.

O My Friendly Guru! Bless me with the light of God's Name.

I wish that God's Name, obtained through the wisdom granted by the Guru becomes my friend for life, and the praise of Lord the wealth for this journey of life.1.Pause.

Those devotees of God are blessed who have respect and yearning for His Name from within them.

As they immerse in God's True Name they feel contented. They are blessed with virtues in the company of True saints.2.

The ones who have not tasted the nectar of True Name are extremely lucky and fall in the clutches of Yamas (agents of death).

Those who do not take refuge in God or seek the company of saints, their lives are condemnable.3.

Those servants of God who have been blessed with the company of True Guru have their good fate written since beginning.

O Nanak! Great is the company of sacred men wherein one obtains the pleasure of God's True Name, and His Name resides in one's heart.4.4.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥
Raag Goojree Maihlaa 5.

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥
Kaahae rae man chitvaih udam jaa aahar Har jeeo pariaa.

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥ ੧ ॥
Sail pathar maih jant upaae
taa kaa rijak aagai kar dhariaa.1.

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥
Maerae maadhau jee Sat-sangat milae so tariaa.

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
Gur-Parsaad param-pad paayaa
sookae kaasaṭ hariaa.1.Rahaao.

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥
Janan pitaa lok sut banitaa koae na kis kee dhariaa.

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥ ੨ ॥
Sir sir rijak sambaahae Ṭhaakur
kaahae man bhau kariaa.2.

ਊਡੇ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥
Ooḍae ooḍ aavai sai kosaa tis paachhai bachrae chhariaa.

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥ ੩ ॥
Tin kavaṇ khalaavai kavaṇ chugaavai
man maih simran kariaa.3.

Goojri Metre. Bani of Fifth Guru.

O Mind! Why are you so worried about something that God has Himself indulged in and is taking care of for you.

He has created tiny life forms that can survive in rocks and stones and even before creating them has set up a system for their sustenance.1.

O Lord! The ones who sit in 'Sangat' are saved of the futile tensions and worries of the world.

The one who enters such a state of spiritual elevation is like a dried piece of wood that has turned green again.1.Pause.

O Mind! Mother, father, son, people or wife, no one is your permanent and actual support.

O Mind! Why are you full of fear? The sustainer Lord Himself fulfills all our needs.2.

O Mind! Just observe how the crane (a bird) flies thousands of miles leaving behind young offsprings alone.

There is no one to feed them, to offer them grain. It is the crane who keeps thinking of her tiny children constantly thus requesting God to take care of them.3.

ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ॥
Sabh nidhaan das asṭ sidhaan Ṭhaakur kar tal dhariaa.

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ॥ ੪॥ ੫॥
Jan Nanak bal bal sad bal jaaeeai
taeraa ant na paaraavariaa.4.5.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ
Raag Aasaa Maihlaa 4 So Purakh

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ik-Oankaar Sat-Gur Prasaad.

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ॥
So purakh Niranjan Har purakh Niranjan
Har agmaa agam apaaraa.

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ॥
Sabh dhiaavaeh sabh dhiaavaeh tudh jee
Har Sachae sirjaṇhaaraa.

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ॥
Sabh jee tumaarae jee toon jeeaa kaa daataaraa.

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ॥
Har dhiaavoh santoh jee sabh dookh visaaraṇhaaraa.

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ॥ ੧॥
Har aapae Ṭhaakur Har aapae saevak jee
kiaa Nanak jant vichaaraa.1.

O Sustainer Lord! All the treasures of this world and the eighteen 'Sidhies' (occult powers) lie on the palm of Your hands.

O Servant Nanak! Sacrifice yourself unto such a God Whose limits on any side cannot be gauged.4.5.

Aasa Metre. Bani of fourth Guru.

God is one and realised by the Grace of True Guru.

God is present within every being but still immune from the effects of Mammon (maya). He is unreachable and limitless.

O Forever Existent Lord and the Creator of all beings! They always remember You and behold You in their minds.

O God! All of them are Your creation and You are their Sustainer.

O Saintly Men! Contemplate that God Who provides freedom from all the griefs.

That God by virtue of residing within every being is Himself the Lord and the servant. O Nanak! Without Him what are the beings capable of ? 1.

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ॥
Toon ghaṭ-ghaṭ antar sarb nirantar
jee Har aeko purakh samaaṇaa.

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ॥
Ik daatae ik bhaekhaaree jee sabh taerae choj viḍaaṇaa.

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ॥
Toon aapae daataa aapae bhugtaa jee
hau tudh bin avar na jaaṇaa.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ॥
Toon Paarbrahm baeant baeant jee
taerae kiaa guṇ aakh vakhaaṇaa.

ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ॥੨॥
Jo saevaih jo saevaih tudh jee jan Nanak tin kurbaaṇaa.2.

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ॥
Har dhiaavaeh Har dhiaavaeh tudh jee
sae jan jug maih sukh-vaasee.

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ॥
Sae mukt sae mukt bhaye jin Har dhiaayaa jee
tin tooṭee jam kee phaasee.

ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ
ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ॥
Jin nirbhau jin Har nirbhau dhiaayaa jee
tin kaa bhau sabh gavaasee.

O Lord! You are present within every creature, You are uniformly present within everyone, You are Yourself absorbed into everyone.

Even then some people have so much that they can give away but others are beggars. All these are Your strange ways.

You are Yourself the giver and consumer in Your entire cosmos & I recognize none other than You.

What all attributes of Your's shall I sing? You are Limitless, O God!

The ones who remember You and chant Your Name, Nanak is proud of them.2.

O Lord! Those who chant Your Name and behold You in their mind, are the ones who remain happy in this world.

Those who have chanted God's Name have been forever freed from the clutches of mammon, and spared from being hung by the Yams (agents of death).

Those who have always chanted the fearless God's Name, they have been relieved of all their fears.

ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥
Jin saeviaa jin saeviaa maeraa Har jee
tae Har Har roop samaasee.

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥ ੩ ॥
Sae dhann sae dhann jin Har dhiaayaa jee
jan Nanak tin bal jaasee.3.

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥
Taeree bhagat taeree bhagat bhanḍaar jee bharae baeant baeantaa.

ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥
Taerae bhagat taerae bhagat salaahan tudh jee
Har anik anaek anantaa.

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥
Taeree anik taeree anik karaih Har poojaa jee
tap taapaeh japaih baeantaa.

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ
ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥
Taerae anaek taerae anaek paṛaih bauh simrit saast jee
kar kiriaa khaṭ karam karantaa.

ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥ ੪ ॥
Sae bhagat sae bhagat bhalae jan Nanak jee
jo bhaavaeh maerae Har Bhagwantaa.4.

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥
Toon aad purakh aprampar kartaa jee
tudh jaevaḍ avar na koee.

Those who have served Him (by chanting His Name), they have become one with Him and have no separate existence.

Great are those people who have chanted His Name and remembered Him. Nanak, the servant, sacrifices himself unto such people.3.

O Lord! Limitless treasures are filled with Your devotion.

Limitless are Your devotees who are forever praising You.

There are countless who worship You offering prayers and countless who indulge in austerites with a yearning to meet You.

There are innumerable who study Vedas and Simrities (religious texts) and perform the six religious tasks and other such sacred karmas.

O Nanak! Of all these only those devotees are accepted those who are loved by the lovable God.4.

O God! You are the source of this entire world, present within everyone, Limitless, Creator of everyone and there is none else equal to You.

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ॥
Toon jug jug aeko sadaa sadaa toon aeko jee
toon naihchal kartaa soee.

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ॥
Tudh aapae bhaavai soee vartai jee
toon aapae karaih so hoee.

ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ॥
Tudh aapae srisṭ sabh upaaee jee tudh aapae siraj sabh goee.

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ॥ ੫॥ ੧॥
Jan Nanak guṇ gaavai kartae kae jee
jo sabhsai kaa jaaṇoee.5.1.

ਆਸਾ ਮਹਲਾ ੪॥
Aasaa Maihlaa 4.

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ॥
Toon kartaa sachiaar maiḍaa saaeen.

ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ॥ ੧॥ ਰਹਾਉ॥
Jo tau bhaavai soee theesee
jo toon daeh soee hau paaee.1.Rahaao.

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ॥
Sabh taeree toon sabhnee dhiaayaa.

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ॥
Jis no kripaa karaih tin Naam ratan paayaa.

In every age you are the one present all by Yourself, the forever existent, the creator of all and universal caretaker.

O Lord! It happens in this world as it pleases You and as You Yourself do.

O God! You are the one Who creates this world and then destroys it.

This servant Nanak sings the praises of that Lord Who knows the deepest secrets of every heart.5.1.

Metre Aasaa. Bani of fourth Guru.

O God! You are the one Who has created everyone, the Permanent One, my Master!

It happens in this world, only as it pleases You. Whatever You give only that I can obtain.1.Pause.

O Lord! The entire cosmos is Your construct and all creatures chant Your Name.

The one on whom You shower Your Grace receives Your jewel like Name.

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ॥
Gurmukh laadhaa manmukh gavaayaa.

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ॥ ੧॥
Tudh aap vichhoṛiaa aap milaayaa.1.

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ॥
Toon dareeaao sabh tujh hee maahae.

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ॥
Tujh bin doojaa koee naahae.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ॥
Jee jant sabh taeraa khael.

ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ॥ ੨॥
Vijog mil vichhuṛiaa sanjogee mael.2.

ਜਿਸ ਨੋ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ॥
Jis no too jaaṇaaeh soee jan jaaṇai.

ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ॥
Har guṇ sad hee aakh vakhaaṇai.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ॥
Jin Har saeviaa tin sukh paayaa.

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ॥ ੩॥
Saihjae hee Har Naam samaayaa.3.

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ॥
Too aapae kartaa taeraa keeaa sabh hoae.

The ones who turned their face (attention) towards God obtained this jewel while the ones following their own mind lost it.

You Yourself separate the being from Yourself and then reunite Him with You.1.

You are like a river in which all creatures are like waves.

Nothing exists that is not a part of You.

All the created beings are Your play.

Those who have separation written in their fate are separated from You despite a human birth while those with unison written are reunited.2.

O Lord! The ones whom You bless with wisdom, only they can recognise the righteous path of life.

That person, sings Your praises and makes others listen to them too.

The one who has chanted His Name and remembered Him has received happiness.

Such a person has an unshakeable soul and is ever absorbed in the Divine Name.3.

O Lord! You are the doer and everything that happens is done by You.

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥
Tudh bin doojaa avar na koae.

ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ॥
Too kar kar vaekhaih jaaṇaeh soae.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥ ੪॥ ੨॥
Jan Nanak Gurmukh pargaṭ hoae.4.2.

ਆਸਾ ਮਹਲਾ ੧॥
Aasaa Maihlaa 1.

ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ॥
Tit sarvaraṛai bhaeelae nivaasaa
paaṇee paavak tinaih keeaa.

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ॥ ੧॥
Pankaj moh pag nahee chaalai
ham daekhaa taih ḍoobeealae.1.

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ॥
Man aek na chaetas moor manaa.

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ॥ ੧॥ ਰਹਾਉ॥
Har bisrat taerae guṇ galiaa.1.Rahaao.

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ॥
Naa hau jatee satee nahee paṛiaa
moorakh mugdhaa janam bhayaa.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ॥ ੨॥ ੩॥
Praṇvat Nanak tin kee sarṇaa jin too naahee veesariaa.2.3.

There is none other like You.

You are creating and then looking after Your creation and are aware of the well being of each of Your creatures.

O Servant Nanak! The one who takes refuge in Lord the Lord appears within him.4.2.

Aasaa metre. Bani of First Guru.

We reside in the dangerous world pond which God has filled with the fire of Maya, rather than water.

The beings cannot walk in the dangerous mire of maya. Many have drowned in front of my eyes.1.

O Foolish Mind! You do not remember God.

As you are distancing yourself from Him your virtues are fading away.1.Pause.

O Lord! Neither am I an ascetic nor a celibate and not educated either. I have wasted my life in a foolish fashion (by not chanting Lord's Name).

So Nanak pleads, 'O Lord! Award me the company of God-oriented who have not fotgotten You.'2.3.

ਆਸਾ ਮਹਲਾ ੫ ॥
Aasaa Maihlaa 5.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥
Bhaee paraapat maanukh daehureeaa.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
Gobind milaṇ kee aeh taeree bareeaa.

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥
Avar kaaj taerai kitai na kaam.

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥ ੧ ॥
Mil saadh-sangat bhaj kaeval Naam.1.

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥
Saranjaam laag bhavjal taran kai.

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥ ੧ ॥ ਰਹਾਉ ॥
Janam brithaa jaat rang maayaa kai.1.Rahaao.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥
Jap tap sanjam dharam na kamaayaa.

ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥
Saevaa saadh na jaaniaa Har raayaa.

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥
Kauh Nanak ham neech karamma.

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥ ੨ ॥ ੪ ॥
Saraṇ parae kee raakhoh sarmaa.2.4.

Metre Aasaa. Bani of fifth Guru.

O Man! You are lucky to get this beautiful body of a human.

This is Your only chance to meet the Lord.

If you do not make an effort to meet the Lord, all other efforts would be futile too.

So sit in the company of holy men and chant His Name.1.

O Man! Invest an effort to attempt crossing this worldly ocean.

This human life is being wasted in the allurement of Maya.1.Pause.

You have not made any special effort like chanting of His Name, austerities or other religious karmas in order to get closer to Him.
Neither did you offer your services to the Guru nor did you chant His Name.

We beings are the doers of sinful deeds, O Nanak!

I pray to God to support us, who have taken shelter in Him.2.4.

ਪਾ: ੧੦ ॥ ਕਬਿਯੋ ਬਾਚ ਬੇਨਤੀ ॥ ਚੌਪਈ ॥
Paatsaahee 10. Kabiyo Baach Baentee. Chaupaee.

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰੱਛਾ ॥
Hamree karo haath dai rachchhaa.

ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥
Pooran hoae chit kee ichchhaa.

ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥
Tav charnan man rahai hamaaraa.

ਅਪਨਾ ਜਾਨ ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥ ੧ ॥
Apnaa jaan karo pratipaaraa.1.

ਹਮਰੇ ਦੁਸਟ ਸਭੈ ਤੁਮ ਘਾਵਹੁ ॥
Hamrae dusṭ sabhai tum ghaavoh.

ਆਪੁ ਹਾਥ ਦੈ ਮੋਹਿ ਬਚਾਵਹੁ ॥
Aap haath dai mohae bachaavoh.

ਸੁਖੀ ਬਸੈ ਮੋਰੋ ਪਰਿਵਾਰਾ ॥
Sukhee basai moro parivaaraa.

ਸੇਵਕ ਸਿੱਖ ਸਭੈ ਕਰਤਾਰਾ ॥ ੨ ॥
Saevak sikkh sabhai kartaaraa.2.

ਮੋ ਰੱਛਾ ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ ॥
Mo rachchhaa nij kar dai kariyai.

ਸਭ ਬੈਰਨ ਕੋ ਆਜ ਸੰਘਰਿਯੈ ॥
Sabh bairan ko aaj sanghariyai.

Bani of Tenth Guru. This is a Request of the poet to the Lord. Name of the Bani is Chaupaee.

O Lord! Save me with Your hands.

Let my wish be fulfilled with Your Grace so that,

My mind is always fixed at Your feet.

Considering me as Your own, take care of me.1.

O Lord! Destroy all my foes with Your power.

With Your hands save me from these adversaries.

I pray that my family lives in happiness.

O Lord! My entire sikh family is Your servant.2.

O Lord! Save me with Your hands.

Destroy all my enemies, (the malevolents of humanity) immediately.

ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ ॥ ਤੋਰ ਭਜਨ ਕੀ ਰਹੈ ਪਿਆਸਾ ॥ ੩ ॥
Pooran hoae hamaaree aasaa.
Tor bhajan kee rahai piaasaa.3.

ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਿਯਾਊਂ ॥ ਜੋ ਬਰ ਚਹੌਂ ਸੁ ਤੁਮ ਤੇ ਪਾਊਂ ॥
Tumaih chhaaḍ koee avar na dhiyaaoon.
Jo bar chahon so tum tae paaoon.

ਸੇਵਕ ਸਿੱਖ ਹਮਾਰੇ ਤਾਰੀਅਹਿ ॥
Saevak sikkh hamaarae taareeaih.

ਚੁਨਿ ਚੁਨਿ ਸਤ੍ਰ ਹਮਾਰੇ ਮਾਰੀਅਹਿ ॥ ੪ ॥
Chun chun satra hamaarae maareeaih.4.

ਆਪ ਹਾਥ ਦੈ ਮੁਝੈ ਉਬਰਿਯੈ ॥
Aap haath dai mujhai ubariyai.

ਮਰਨ ਕਾਲ ਕਾ ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥
Maran kaal kaa traas nivariyai.

ਹੂਜੋ ਸਦਾ ਹਮਾਰੇ ਪੱਛਾ ॥ ਸ੍ਰੀ ਅਸਿਧੁਜ ਜੂ ਕਰਿਯਹੁ ਰੱਛਾ ॥ ੫ ॥
Hoojo sadaa hamaarae pachchhaa.
Sree Asidhuj joo kariyoh rachchhaa.5.

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨਹਾਰੇ ॥ ਸਾਹਿਬ ਸੰਤ ਸਹਾਇ ਪਿਯਾਰੇ ॥
Raakh laeh muhae raakhanhaarae.
Saahib sant sahaae piyaarae.

ਦੀਨ ਬੰਧੁ ਦੁਸਟਨ ਕੇ ਹੰਤਾ ॥
Deen bandh dusṭan kae hantaa.

I wish that my desire of my every moment being thirsty for Your Name is fulfilled.3.

O My Lord! Bless me to worship none other than thee so that whatever boon I want I shall obtain only from You.

My Sikhs, who are Your servants, help them swim across this worldly ocean.

Please recognise and kill each of my enemies.4.

Save me from this world by lending Your hand.

Eliminate the fear of the moment of death from my mind.

O Lord! Always be on my side and favour me.
And O Mahakaal! Be my saviour in difficult times.5.

Save me O Saviour of All! You are my Master and saviour of the saints.

You are the friend of the needy and the grief striken, and destroyer of the sinful.

ਤੁਮ ਹੋ ਪੁਰੀ ਚਤੁਰਦਸ ਕੰਤਾ॥ ੬॥
Tum ho puree chaturdas kantaa.6.

ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ॥ ਕਾਲ ਪਾਇ ਸਿਵ ਜੂ ਅਵਤਰਾ॥
Kaal paae Brahmaa bap dharaa. Kaal paae Siv joo avtaraa.

ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ॥
Kaal paae kar Bisan prakaasaa.

ਸਕਲ ਕਾਲ ਕਾ ਕੀਆ ਤਮਾਸਾ॥ ੭॥
Sakal kaal kaa keeaa tamaasaa.7.

ਜਵਨ ਕਾਲ ਜੋਗੀ ਸਿਵ ਕੀਓ॥ ਬੇਦ ਰਾਜ ਬ੍ਰਹਮਾ ਜੂ ਥੀਓ॥
Javan kaal jogee Siv keeo. Baed-Raaj Brahmaa joo theeo.

ਜਵਨ ਕਾਲ ਸਭ ਲੋਕ ਸਵਾਰਾ॥ ਨਮਸਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ॥ ੮॥
Javan kaal sabh lok savaaraa.
Namaskaar hai taahae hamaaraa.8.

ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ॥
Javan kaal sabh jagat banaayo.

ਦੇਵ ਦੈਤ ਜੱਛਨ ਉਪਜਾਯੋ॥
Daev dait jachchhan upjaayo.

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ॥ ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ॥ ੯॥
Aad ant aekai avtaaraa. Soee Guru samjhiyoh hamaaraa.9.

ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ॥ ਸਕਲ ਪ੍ਰਜਾ ਜਿਨ ਆਪ ਸਵਾਰੀ॥
Namaskaar tis hee ko hamaaree.
Sakal prajaa jin aap savaaree.

You are the Lord of the fourteen Puris (religious places).6.

Brahma adopted a bodily form only with the Supreme Lord's Will and so did Shiva.

Even Vishnu came into light with His Ordinance.

All this play of the world is a creation of that Lord.7.

The God Who created the king of yogis such as Shiva, the Master of Vedas (Brahma) under Whose ordinance was born,

The Lord Who has created and sustained this world, Obeisances to Him.8.

The Lord Who has created this entire universe,

And within it Who has created the deities, the devils and yakshas (a particular class of deities),

The One Who is the only worshippable entity Who has existed since the beginning of existence and would be present till its end, it is only He Whom we should consider our Guru.9.

Our Obeisances should be only to such a Lord, Who has created and decorated the entire humanity;

ਸਿਵਕਨ ਕੋ ਸਿਵਗੁਨ ਸੁਖ ਦੀਓ॥
Sivkan ko siv-gun sukh deeo.

ਸੱਤ੍ਰੁਨ ਕੋ ਪਲ ਮੋ ਬਧ ਕੀਓ॥ ੧੦॥
Sattran ko pal mo badh keeo.10.

ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ॥
Ghaṭ ghaṭ kae antar kee jaanat.

ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ॥
Bhalae burae kee peer pachhaanat.

ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੂਲਾ॥ ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸ੍ਟਿ ਕਰ ਫੂਲਾ॥ ੧੧॥
Cheeṭee tae kunchar asthoolaa.
Sabh par kripaa driṣt kar phoolaa.11.

ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ॥ ਸੁਖ ਪਾਏ ਸਾਧੁਨ ਕੇ ਸੁਖੀ॥
Santan dukh paae tae dukhee.
Sukh paae saadhan kae sukhee.

ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈਂ॥ ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੈਂ॥ ੧੨॥
Aek aek kee peer pachhaanain.
Ghaṭ ghaṭ kae paṭ paṭ kee jaanain.12.

ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ॥ ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ॥
Jab udkarakh karaa Kartaaraa.
Prajaa dharat tab daeh apaaraa.

ਜਬ ਆਕਰਖ ਕਰਤ ਹੋ ਕਬਹੂੰ॥ ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਭਹੂੰ॥ ੧੩॥
Jab aakarakh karat ho kab-hoon.
Tum mai milat daeh dhar sabh-hoon.13.

Who has always bestowed upon His servants (worshippers) Divine qualities and blessed them with pleasure;

Who has been destroying their adversaries in moments;10.

That all aware God can read every heart,

And recognise the pain and suffering of both good and bad beings.

From a tiny ant to a gigantic elephant, He blesses all with His Benevolence.11.

God (though unattached to anyone) experiences pain when His saintly worshippers are stuck with grief and pleasure as they receive happiness.

He experiences the pain of every single person,
And possesses awareness of the smallest secret of every heart.12.

When He uses His power to create, infinite entities assume bodily forms.

And when He uses His power to assimilate these bodies are reunited into Him.13.

ਜੇਤੇ ਬਦਨ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ ॥ ਆਪੁ ਆਪਨੀ ਬੂਝ ਉਚਾਰੈ ॥
Jaetae badan srisṭ sabh dhaarai.
Aap aapnee boojh uchaarai.

ਤੁਮ ਸਭ ਹੀ ਤੇ ਰਹਤ ਨਿਰਾਲਮ ॥ ਜਾਨਤ ਬੇਦ ਭੇਦ ਅਰ ਆਲਮ ॥ ੧੪ ॥
Tum sabh hee tae raihait niraalam.
Jaanat baed bhaed ar aalam.14.

ਨਿਰੰਕਾਰ ਨ੍ਰਿਬਿਕਾਰ ਨਿਰਲੰਭ ॥
Nirankaar nribikaar nirlambh.

ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਸੰਭ ॥
Aad aneel anaad asambh.

ਤਾ ਕਾ ਮੂੜ੍ਹ ਉਚਾਰਤ ਭੇਦਾ ॥ ਜਾ ਕੋ ਭੇਵ ਨ ਪਾਵਤ ਬੇਦਾ ॥ ੧੫ ॥
Taa kaa mooṛh uchaarat bhaedaa.
Jaa ko bhaev na paavat baedaa.15.

ਤਾ ਕੋ ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ ॥ ਮਹਾ ਮੂੜ੍ਹ ਕਛੂ ਭੇਦ ਨ ਜਾਨਤ ॥
Taa ko kar paahan anumaanat.
Mahaa mooṛh kachh bhaed na jaanat.

ਮਹਾਦੇਵ ਕੋ ਕਹਤ ਸਦਾ ਸਿਵ ॥
Mahaadaev ko kaihait sadaa Siv.

ਨਿਰੰਕਾਰ ਕਾ ਚੀਨਤ ਨਹਿ ਭਿਵ ॥ ੧੬ ॥
Nirankaar kaa cheenat naih bhiv.16.

ਆਪੁ ਆਪਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ ॥ ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ ॥
Aap aapnee budh hai jaetee.
Barnat bhinn bhinn tuhae taetee.

Whatever bodies are created in the Universe, express His greatness as per their understanding of the Divine.

He remains detached from all the beings, and this is known to religious books such as Vedas and to the mysterious knowledgeable souls.14.

God is free from a particular shape or form, free from vices and without any external support.

He is the primal source of the Creation, without a colour or appearance, without a beginning or birth.

The foolish human boasts of having deciphered God, of Whom even the very learned men (well versed in Vedas) have no clue.15.

Men install stones as idols and accept them as God. Foolish men know little about the shapeless God.

They recognise Shiva as the Permanent Ever Existent Lord,

But are ignorant about the form and existence of the real God.16.

O Lord! In accordance with the varied levels of intellect bestowed upon individuals, they attempt to express Your different virtues.

ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ ॥ ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ ॥ ੧੭ ॥
Tumraa lakhaa na jaae pasaaraa.
Kaih bidh sajaa pratham sansaaraa.17.

ਏਕੈ ਰੂਪ ਅਨੂਪ ਸਰੂਪਾ ॥ ਰੰਕ ਭਯੋ ਰਾਵ ਕਹੀ ਭੂਪਾ ॥
Aekai roop anoop saroopaa.
Rank bhayo raav kahee bhoopaa.

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥ ਉਤਭੁਜ ਖਾਨਿ ਬਹੁਰ ਰਚਿ ਦੀਨੀ ॥ ੧੮ ॥
Aṇḍaj jaeraj saetaj keenee.
Utbhuj khaan bauhar rach deenee.18.

ਕਹੂੰ ਫੂਲ ਰਾਜਾ ਹ੍ਵੈ ਬੈਠਾ ॥ ਕਹੂੰ ਸਿਮਟਿ ਭਿਯੋ ਸੰਕਰ ਇਕੈਠਾ ॥
Kahoon phool raajaa hvai baiṭhaa.
Kahoon simaṭ bhiyo sankar ikaiṭhaa.

ਸਗਰੀ ਸ੍ਰਿਸਟਿ ਦਿਖਾਇ ਅਚੰਭਵ ॥ ਆਦਿ ਜੁਗਾਦਿ ਸਰੂਪ ਸੁਯੰਭਵ ॥ ੧੯ ॥
Sagree sriṣṭ dikhaae achambhav.
Aad jugaad saroop suyambhav.19.

ਅਬ ਰੱਛਾ ਮੇਰੀ ਤੁਮ ਕਰੋ ॥ ਸਿੱਖ ਉਬਾਰਿ ਅਸਿੱਖ ਸੰਘਰੋ ॥
Ab rachchhaa maeree tum karo.
Sikkh ubaar asikh sangharo.

ਦੁਸ਼ਟ ਜਿਤੇ ਉਠਵਤ ਉਤਪਾਤਾ ॥ ਸਕਲ ਮਲੇਛ ਕਰੋ ਰਣ ਘਾਤਾ ॥ ੨੦ ॥
Dushṭ jitae uṭhvat utpaataa.
Sakal malaechh karo raṇ ghaataa.20.

ਜੇ ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ ॥ ਤਿਨ ਕੇ ਦੁਸ਼ਟ ਦੁਖਿਤ ਹ੍ਵੈ ਮਰੇ ॥
Jae asidhuj tav sarnee parae.
Tin kae dushṭ dukhit hvai marae.

Inexpressible is the amazing worldly expanse You have created, it is very hard to imagine how You created this world in the beginning.17.

The Uncomparable God with a beautiful form sits as a poor man somewhere and a wealthy king at other places.

He first designed different ways for the beings to be born such as from the egg, direct birth (as in mammals), through sweat (such as in lice) or growth from soil (as in plants). He then proceeded to create the entire creation using these means.18.

God is sitting as Brahma (on the Lotus flower) at some place and compressed into Shiva at others.

He is exhibiting the amazing play of this entire creation.
The God with a beautiful form is effulgent since the beginning of universe and ages.19.

O Lord! Be my saviour.
Save those who walk the path that leads to the Divine and destroy others.

All the enemies with maligned wits that stand up from time to time, destroy those evil minded devils in the warfield of this world.20.

O Sword-Bearer God! All those who have taken refuge in You, their enemies have died of some grief automatically.

ਪੁਰਖ ਜਵਨ ਪਗ ਪਰੇ ਤਿਹਾਰੇ ॥ ਤਿਨ ਕੇ ਤੁਮ ਸੰਕਟ ਸਭ ਟਾਰੇ ॥ ੨੧ ॥
Purakh javan pag parae tihaarae.
Tin kae tum sankaṭ sabh ṭaarae.21.

ਜੋ ਕਲਿ ਕੋ ਇਕ ਬਾਰ ਧਿਐਹੈ ॥ ਤਾ ਕੇ ਕਾਲ ਨਿਕਟਿ ਨਹਿ ਐਹੈ ॥
Jo kal ko ik baar dhiaihai. Taa kae kaal nikaṭ naih aihai.

ਰੱਛਾ ਹੋਇ ਤਾਹਿ ਸਭ ਕਾਲਾ ॥ ਦੁਸਟ ਅਰਿਸਟ ਟਰੈਂ ਤਤਕਾਲਾ ॥ ੨੨ ॥
Rachchhaa hoae taahae sabh kaalaa.
Dusṭ arisṭ ṭaraen tatkaalaa.22.

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਤਨ ਜਾਹਿ ਨਿਹਰਿਹੋ ॥ ਤਾ ਕੇ ਤਾਪ ਤਨਕ ਮੋ ਹਰਿਹੋ ॥
Kripaa drisṭ tan jaahae nihariho.
Taa kae taap tanak mo hariho.

ਰਿੱਧਿ ਸਿੱਧਿ ਘਰ ਮੋ ਸਭ ਹੋਈ ॥ ਦੁਸ਼ਟ ਛਾਹ ਛ੍ਵੈ ਸਕੈ ਨ ਕੋਈ ॥ ੨੩ ॥
Riddh siddh ghar mo sabh hoee.
Dushṭ chhaah chhvai sakai na koee.23.

ਏਕ ਬਾਰ ਜਿਨ ਤੁਮੈ ਸੰਭਾਰਾ ॥ ਕਾਲ ਫਾਸ ਤੇ ਤਾਹਿ ਉਬਾਰਾ ॥
Aek baar jin tumai sambhaaraa.
Kaal phaas tae taahae ubaaraa.

ਜਿਨ ਨਰ ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ ॥ ਦਾਰਿਦ ਦੁਸਟ ਦੋਖ ਤੇ ਰਹਾ ॥ ੨੪ ॥
Jin nar Naam tihaaro kahaa. Darid dusṭ dokh tae rahaa.24.

ਖੜਗ ਕੇਤ ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ ॥ ਆਪ ਹਾਥ ਦੈ ਲੇਹੁ ਉਬਾਰੀ ॥
Kharag kaet mai saraṇ tihaaree. Aap haath dai laeh ubaaree.

ਸਰਬ ਠੌਰ ਮੋ ਹੋਹੁ ਸਹਾਈ ॥ ਦੁਸਟ ਦੋਖ ਤੇ ਲੇਹੁ ਬਚਾਈ ॥ ੨੫ ॥
Sarab ṭhaur mo hoh sahaaee. Dusṭ dokh tae laeh bachaaee.25.

O Lord! Those who have sought shelter in Your feet, You have relieved them of all their miseries.21.

The one who has remembered God deep within, even once, death does not even dare to come in his vicinity.

He is saved in every moment and is ridden of his enemies all at once.22.

O Lord! The beings on whose bodies You glance at with Grace, are ridden of all their ailments in less than a moment.

All the treasures and occult powers are granted to them in their sleep and no mischievious soul can even reach their shadow to cause any harm.23.

O Lord! Those who remembered You once with a completely devoted mind, You have saved them from the clutches of time (death).

Those who have chanted Your Name, they have been saved of grief and harm causing enemies.24.

O Bearer of the sword signed flag (God), I have come to seek Your support. Save me with Your hand.

Help me at every step and save me from my devilous opponents.25.

ਸ੍ਵੈਯਾ ॥ ਪਾਂਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੋਊ ਆਂਖ ਤਰੇ ਨਹੀਂ ਆਨਯੋ ॥
Svaiyaa. Paaen gahae jab tae tumrae
tab tae ko-oo aankh tarae naheen aanyo.

ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੈਂ ਮਤ ਏਕ ਨ ਮਾਨਯੋ ॥
Raam Raheem Puran Kuraan
anaek kahain mat aek na maanyo.

ਸਿੰਮ੍ਰਿਤ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ ਬਹੁ ਭੇਦ ਕਹੈਂ ਹਮ ਏਕ ਨ ਜਾਨਯੋ ॥
Simmrit Saastra Baed sabhai
bauh bhaed kahain ham aek na jaanyo.

ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ ਮੈ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਯੋ ॥
Sree Asipaan kripaa tumree kar
mai na kahyo sabh tohae bakhaanyo.

ਦੋਹਰਾ ॥ ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ ਗਹਿਓ ਤੁਹਾਰੋ ਦੁਆਰ ॥
Dohraa. Sagal duaar kau chhaaḍ kai gahio tuhaaro duaar.

ਬਾਂਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ ॥
Baahaen gahae kee laaj as Gobind daas tuhaar.

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ
Raamkalee Maihlaa 3 Anand

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik-Oankaar Sat-Gur Prasaad.

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥
Anand bhayaa maeree maae Satguru mai paayaa.

O Lord! Ever since I have touched Your Feet, I have never established anyone else in my eyes.

Ram (the Hindu God) and Hazrat Mohammad (the muslim messenger), Puraan (the Hindu religious book) and Quraan (the Muslim religious book) all propagate their own thoughts and principles, but by virtue of seeking refuge in You, I accept none of them.

The Simmrities, Shastras and Vedas (the three groups of Hindu religious texts) all specify different means to attain God, but I have adopted none of them.

O Lord! The Bearer of Weapons! Singing Your praises has been possible only with Your Grace. I have not uttered anything on my own, the truth is that its You who has made me say all of this.

O Lord! I have left all other doors to get hold of only Your door.

You are the only one who cares for this humble servant, Gobind (Singh) of Yours.

Ramkali Metre. Bani of Third Guru. Anand (Name of Bani).

God is One and achievable only through the Grace of True Guru.

O Brother! I am happy as I have attained the true Guru.

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥
Satgur ta paayaa saihaij saetee man vajeeaa vaadhaaeeaa.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ॥
Raag ratan parvaar pareeaa Sabad gaavaṇ aaeeaa.

ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥
Sabdo ta gaavoh Haree kaeraa man jinee vasaayaa.

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥ ੧ ॥
Kahai Nanak anand hoaa Satguru mai paayaa.1.

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥
Ae man maeriaa too sadaa rah Har naalae.

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥
Har naal rah too man maerae dookh sabh visaarṇaa.

ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥
Angeekaar oh karae taeraa kaaraj sabh savaarṇaa.

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥
Sabhnaa galaa samrath suaamee so kio manoh visaarae.

ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥ ੨ ॥
Kahai Nanak mann maerae Sadaa rah Har naalae.2.

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥
Saachae saahibaa kiaa naahee ghar taerai.

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥
Ghar ta taerai sabh kichh hai jis daeh so paavae.

By attaining the Guru, I have attained equipoise and trumpets of joy are resounding in my mind.

Jewel like precious Raags (musical metres) with their entire family and Raginis (all variations) have arrived to sing praises of God in my mind.

Sing Praises of the God Who has re-established my devastated mind.

Nanak says, 'I am in bliss after attaining my Guru.'1.

O My Mind! Ever seek the company of God.

In His refuge all your pains are quelled.

He is always going to help you and take you to completion in all initiated tasks.

He is the all capable Lord, why do you shun Him from your mind?

'O my Mind!', says Nanak, 'ever stay in the fellowship of God.'2.

O My Lord! What is it that is not in Your house?

Everything is present in Your house, only he gets whom You wish to grant.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥
Sadaa sipht salaah taeree Naam man vasaavaye.

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥
Naam jin kai man vasiaa vaajae Sabad ghanaerae.

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥ ੩ ॥
Kahai Nanak Sachae Saahib kiaa naahee ghar taerai.3.

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥
Saachaa Naam maeraa aadhaaro.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥
Saach Naam adhaar maeraa jin bhukhaa sabh gavaaeeaa.

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥
Kar saant sukh man aaye vasiaa jin ichhaa sabh pujaaeeaa.

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥
Sadaa kurbaaṇ keetaa Guru viṭoh jis deeaa aeh vaḍiaaeeaa.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ ॥
Kahai Nanak suṇoh santoh Sabad dharoh piaaro.

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥ ੪ ॥
Saachaa Naam maeraa aaḍhaaro.4.

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥
Vaajae panch sabad tit ghar sabhaagai.

ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥
Ghar sabhaagai sabad vaajae kalaa jit ghar dhaareeaa.

And the ones You bless, sing Your praises and establish Your Name in their mind.

The ones, in whose mind Your Name is established, sound all the orchestric instruments in varied melodies.

'O Truthful Lord!', says Nanak, 'What is it that You cannot grant?'3.

With the Guru's Grace, the ever stable Name of God, has become my support.

Its the true Name that has controlled all my cravings.

Equipoise and joy has inhabited my mind, and all my desires have been fulfilled.

I sacrifice myself unto my Guru Whose benevolences are all these.

Nanak says, 'O Holy Men! Chant and love His Name.'

His Eternal Name is the basis of my life.4.

Five kinds of instruments orchestrate to give a combined melody in the heart blessed by you.

That heart is lucky and reverbrates with Your Name, which You have vitalised.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ॥
Panch doot tudh vas keetae kaal kanṭak maariaa.

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ॥
Dhur karam paayaa tudh jin kau sae Naam Har kai laagae.

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ॥ ੫॥
Kahai Nanak taih sukh hoaa tit ghar anhad vaajae.5.

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥
Anad suṇoh vaḍbhaageeho sagal manorath poorae.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ॥
Paarbrahm Prabh paayaa utrae sagal visoorae.

ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ॥
Dookh rog santaap utrae suṇee sachee baaṇee.

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ॥
Sant saajan bhae sarsae poorae Gur tae jaaṇee.

ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ॥
Suṇtae puneet kaihtae pavit Satgur rahiaa bharpoorae.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ॥ ੪੦॥ ੧॥
Binvant Nanak Gur-charaṇ laagae vaajae anhad toorae.40.1.

ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫॥
Mundaavṇee Maihlaa 5.

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ॥
Thaal vich tinn vastoo paeeo sat santokh veechaaro.

You pacify his five desires (lust, anger, greed, attachment, ego) and remove the thorn of death from His throat.

Only those chant Your Name in whose fate You have written since birth.

Nanak says that his heart is engulfed by happiness and within it resound all the musical instruments.5.

O Blessed Ones! Listen, bliss is when all the desires are fulfilled.

The God (who is beyond Brahma) is attained and all tensions fly away.

Grief, disease and troubles evaporate by hearing the True Word (hymns).

The saints who learn from the complete Guru the art of loving the words of praise of God, their hearts are filled with pleasure.

The ones who hear and the ones who chant such words of praise of God, they feel God in such words.

'The ones who take shelter in the feet of God, in them resound continuous trumpets of joy,' pleads Nanak.40.1.

Mundavani Metre. Bani of fifth Guru.

O Brother! These three things such as high moral character, patience and understanding of spiritual life, fill that person's plate.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ॥
Ammrit Naam Ṭhaakur kaa payo jis kaa sabhas adhaaro.

ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ॥
Jae ko khaavai jae ko bhunchai tis kaa hoae udhaaro.

ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ॥
Aeh vast tajee naih jaaee nit nit rakh ur dhaaro.

ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ॥ ੧॥
Tam sansaar charan lag tareeai sabh Nanak Brahm pasaaro.1.

ਸਲੋਕ ਮਹਲਾ ੫॥
Salok Maihlaa 5.

ਤੇਰਾ ਕੀਤਾ ਜਾਤੋ ਨਾਹੀ ਮੈਨੋ ਜੋਗੁ ਕੀਤੋਈ॥
Taeraa keetaa jaato naahee maino jog keetoee.

ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੋ ਗੁਣੁ ਨਾਹੀ ਆਪੇ ਤਰਸੁ ਪਇਓਈ॥
Mai nirguṇiaarae ko guṇ naahee aapae taras paeoee.

ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ॥
Taras payaa maihraamat hoee Satgur sajaṇ miliaa.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ॥ ੧॥
Nanak Naam milai taan jeevaan tan man theevai hariaa.1.

ਪਉੜੀ॥ ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੋਇ ਨਾਹਿ॥
Pauṛee. Tithai too samrath jithai koae naahae.

ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ॥
Othai taeree rakh agnee udar maahae.

In his heart resides His Name. The support of His Name is essential for every being.

If someone consumes this spiritual food regularly, he is saved from the influence of all vices.

Such an object (God's Name) which awards spiritual pleasure cannot be disowned, so keep it safe in your heart.

O Nanak! As a reward of establishing His Name in thy heart this completely dark worldly ocean can be safely crossed as one finds the light of that God spread everywhere.1.

Saloks of the Fifth Guru.

O Nanak! I cannot realise the importance of Your Benefaction. Its You who has made me capable of handling what You have granted.

I, a virtueless person, have no virtue of my own, its You Who felt pity on me.

O Lord! Compassion for me arose in Your mind and You showered Your Benevolence on me, it is then that I attained my friendly Guru.

O Nanak! Now when I obtain the True Name from my God my spiritual life is awakened and my body and soul are engulfed with joy.1.

O Lord! Where no being can be of any help it is You Who stands capable of helping.

It is You Who is the saviour in the fire of mother's womb.

ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ॥
Suṇ kai jam kae doot naae taerai chhaḍ jaahae.

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਪਾਹਿ॥
Bhaujal bikham asgaah Gur Sabdee paar paahae.

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ॥
Jin kau lagee piaas ammrit sae khaahae.

ਕਲਿ ਮਹਿ ਏਹੋ ਪੁੰਨੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਹਿ॥
Kal maih aeho punn guṇ govind gaahae.

ਸਭਸੈ ਨੋ ਕਿਰਪਾਲੁ ਸਮ੍ਹਾਲੇ ਸਾਹਿ ਸਾਹਿ॥
Sabhsai no kirpaal samaalai saahae saahae.

ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ਜਿ ਆਵੈ ਤੁਧੁ ਆਹਿ॥ ੯॥
Birthaa koae na jaae jae aavai tudh aahae.9.

ਸਲੋਕੁ ਮਃ ੫॥
Salok Maihlaa 5.

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ॥
Antar Gur aaraadhṇaa jaihvaa jap Gur Naao.

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ॥
Naetree Satgur paekhṇaa sravṇee sunaṇaa Gur Naao.

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ॥
Satgur saetee ratiaa dargaih paaeeai ṭhaao.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ ਏਹ ਵਥੁ ਦੇਇ॥
Kauh Nanak kirpaa karae jis no aeh vath dae.

On hearing Your Name even the agents of death hesitate to come near and leave the being alone.

Beings can cross this dangerous worldy ocean with the support of Guru's Name.

Only those people can drink this soul awakening water of Naam who have in them awakened a thirst for it.

They recognise the chanting of His Name as the most kind act and sing Lord's praises.

The Benevolent God sustains all beings in each and every breath they take.

The one who seeks refuge in You never returns empty handed.9.

Salok of Fifth Guru.

Remembering the Lord in one's mind, chanting His Name with our tongue;

Watching Him with our eyes and hearing His Name with our ears.

If we are drenched in the colour of our True Guru we can find a place in His company.

O Nanak! The Lord grants this bounty to the one on whom He choses to bestow His Grace.

ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥ ੧ ॥
Jag maih utam kaaḍheeaih virlae kae-ee kae.1.

ਮਃ ੫ ॥
Maihlaa 5.

ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ ॥
Rakhae rakhaṇhaar aap ubaarian.

ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ ॥
Gur kee pairee paae kaaj savaarian.

ਹੋਆ ਆਪਿ ਦਇਆਲੁ ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ ॥
Hoaa aap dayaal manoh na visaarian.

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਤਾਰਿਅਨੁ ॥
Saadh janaa kai sang bhavjal taarian.

ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ ਖਿਨ ਮਾਹਿ ਬਿਦਾਰਿਅਨੁ ॥
Saakat nindak dusṭ khin maahae bidaarian.

ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨਾਨਕ ਮਨੈ ਮਾਹਿ ॥
Tis Saahib kee ṭaek Nanak manai maahae.

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਸਗਲੇ ਦੂਖ ਜਾਹਿ ॥ ੨ ॥
Jis simrat sukh hoae saglae dookh jaahae.2.

Such people are regarded the foremost in the world but are the rarest of entities.1.

Fifth Guru.

Lord, the saviour, has saved those from all vices whom He has helped.

By awarding them shelter in Guru's feet He has lead to fruition all their tasks.

The ones on whom His Grace has fallen have never been out of His mind.

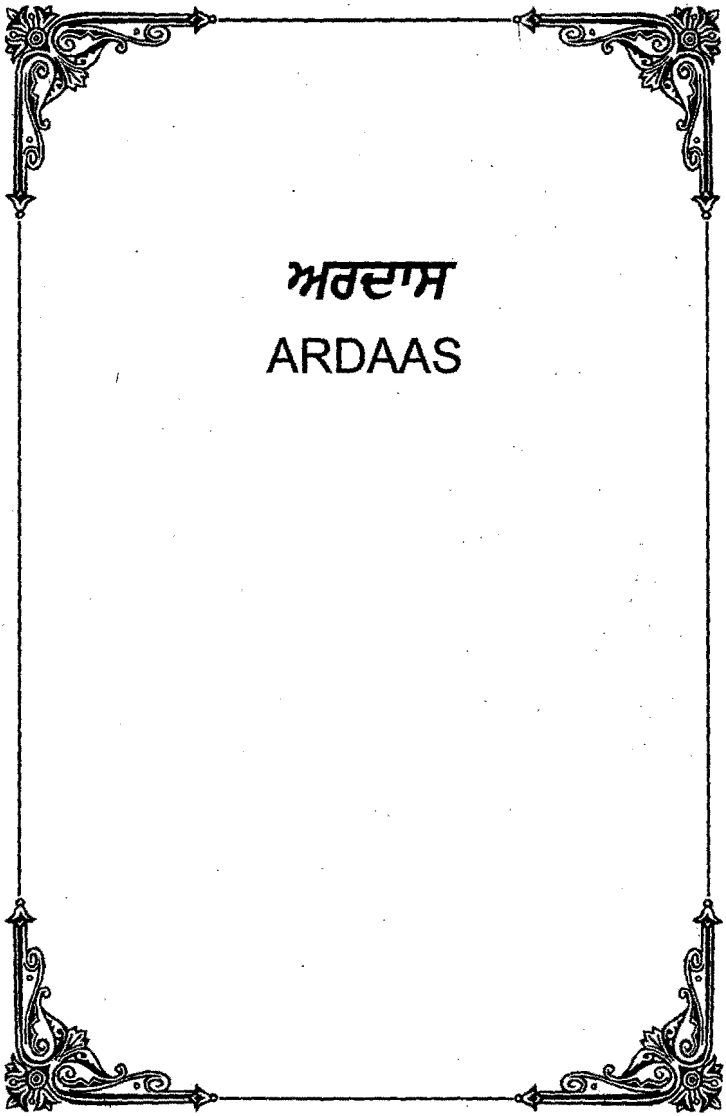
By keeping them in the company of saints, He has helped them cross the worldly ocean.

Those who are not attached to His feet, those who abuse others, those who have a bad character, He has destroyed them in a moment.

Nanak seeks support of that Master in his mind,

By chanting Whose Name happiness is achieved and all grief flies away.2.





ਅਰਦਾਸ

ARDAAS

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹਿ॥
k-Oankaar Wahaeguru jee kee fataeh.

ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ॥
Sree Bhagautee jee sahaae.

ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਿਸ਼ਾਹੀ ੧੦॥
Vaar Sree Bhagautee jee kee Paatshaahee 10.

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ।
Pritham bhagautee simar kai Gur Nanak laeen dhiaae.

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ।
Phir Angad Gur tae Amardaas Raamdaasai hoeen sahaae.

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੋ ਸਿਮਰੌ ਸ੍ਰੀ ਹਰਿਰਾਇ।
Arjan Hargobind no simrau Sree Har Rai.

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੇ ਸਭਿ ਦੁਖਿ ਜਾਇ।
Sree Harkrishan dhiaaeeai jis dithae sabh dukh jaae.

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ।
Taeg Bahadar simriai ghar nau nidh aavai dhaae.

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ।
Sabh thaaeen hoae sahaae.

ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ।
Dasvaen Paatshaah Sree Guru Gobind Singh Saahib jee ! Sabh thaaeen hoe sahaae.

God is One. All victory is of, dedicated to and due to, the wonderful God.

May the Sword (Divine spirit that destroys the evil) help us.

Ode of the powerful Sword (Divine spirit) by the Tenth Guru.

To commence contemplate the Sword (Divine spirit) and then fixate your concentration on Nanak and remember Him.

Then we must seek the blessings of Guru Angad, Guru Amardas and Guru Ramdas.

Lets also remember Guru Arjan, Guru Hargobind and respected Guru Har Rai Ji.

Lets meditate Guru Harkrishan Whose glimpse ends all sorrows and suffering.

Lets remember Guru Teg Bahadur so that the nine treasures come searching for us (instead of us running after them).

May the Divine spirit (within all the Gurus) help us everywhere.

May the Tenth Guru, Guru Gobind Singh Ji, be our saviour at all places.

ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !
Dasaan Paatshaaheeaan dee jot Sree Guru Granth Saahib jee dae paaṭh deedaar daa dhiaan dhar kae bolo jee Wahaeguru !

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ, ਜਪੀਆਂ, ਤਪੀਆਂ, ਜਿਨ੍ਹਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ, ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖ਼ਾਲਸਾ ਜੀ ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !
Panjaan Piaariaan, chauhaan Sahibzaadian, chaalheeaan muktiaan, haṭheeaan, japeeaan, tapeeaan, jinhaan Naam japiaa, vanḍ chhakiaa, daeg chalaaee, taeg vaahee, daekh kae aṇḍiṭh keetaa, tinhaan piaariaan, sachiaariaan dee kamaaee daa dhiaan dhar kae, Khaalsaa jee ! Bolo jee Wahaeguru !

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੜੀਆਂ ਤੇ ਚੜ੍ਹੇ, ਆਰਿਆਂ ਨਾਲ ਚੀਰੇ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖ਼ਾਲਸਾ ਜੀ ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !
Jinhaan Singhaan Singhṇeeaan nae dharam haet sees dittae, band band kaṭaae, khopreeaan luhaaeeaan, charakhaṛ-eeaan tae chaṛhae, aariaan naal cheerae gaye, Gurduaarian dee saevaa laee kurbaaneeaan keeteeaan, dharam naheen haariaa, Sikkhee kaesaan suaasaan naal nibaahee, tinhaan dee kamaaee daa dhiaan dhar kae, Khaalsaa jee ! Bolo jee Wahaeguru !

Let us turn our focus to the instructions and teachings of Guru Granth Sahib, which embodies the spirit of the Ten Masters and chant Waheguru (the Wonderful Praiseworthy Lord).

Let's remember the Five Beloved Ones, the four (valorous) sons of Guru Gobind Singh, the forty Redeemed Ones (who sacrificed their lives), the braves ones who suffered (but did not give up their religion), the devotees completely imbued in the colour of Lord's Name, who gave up all wordly objects and remembered only the Lord, shared their earnings and food, fed the hungry (by starting free kitchens), who held up their swords to protect (religion and the weak) and neglected the mistakes of others. Lets recall the achievements of these truly beloved respected members and utter Wahaeguru (praises to the wonderful Lord Who created such beings).

Lets remember the brave men and women (sikhs) who sacrificed their lives to uphold their religion and tolerated their bodies being cut into pieces (bone by bone), their skulls being chopped off their shoulders, the saws bisecting their bodies and bodies being crushed between the wheels. They sacrificed for the sake of Gurdwaras, did not give up their religion (under pain or pressure), preserved sikhism till the last hair or breath of their body. Lets remember their contribution, O Members of the Khalsa! Chant Wahaeguru (the wonderful Lord Who created such wonderful beings).

ਪੰਜਾਂ ਤਖ਼ਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!
Panjaan Takhtaan, sarbatt Gurduaariaan daa dhiaan dhar kae bolo jee Wahaeguru !

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖ਼ਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖ਼ਾਲਸਾ ਜੀ ਕੋ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿੱਤ ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ।
Prithamae sarbatt Khaalsaa jee kee Ardaas hai jee, sarbatt Khaalsaa jee ko Wahaeguru, Wahaeguru, Wahaeguru chitt aavae, chitt aavan kaa sadkaa sarb sukh hovae.

ਜਹਾਂ ਜਹਾਂ ਖ਼ਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰੱਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫ਼ਤਹ, ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖ਼ਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!
Jahaan jahaan Khaalsaa jee Saahib, tahaan tahaan rachchhiaa riaayat, daeg taeg fataeh, birad kee paij, panth kee jeet, Sree Saahib jee sahaae, Khaalsaa jee kae bol baalae, bolo jee Wahaeguru !

ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਂਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!
Sikkhaan noo Sikkhee daan, kaes daan, raihat daan, bibaek daan, visaah daan, bharosaa daan, daanaan sir daan, Naam daan, Sree Amritsar jee dae ishnaan, chaunkeeaan, jhaṇḍae, bungae, jugo jug aṭṭal, dharam kaa jaikaar, bolo jee Wahaeguru !

ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ, ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ!
Sikkhaan daa man neevan, mat uchchee, mat daa raakhaa aap Wahaeguru !

Think of the Five Takhats (the five seats of Sikhism - Sri Akal Takhat, Takhat Sri Anandpur Sahib, Takhat Sri Patna Sahib, Takhat Sri Hajur Sahib and Takhat Sri Damdama Sahib), all other Gurdwaras and say : Wahaeguru.

To begin with, its a humble prayer of the entire Khalsa (before You) that may the entire Khalsa (all sikhs) remember and contemplate the wonderful Lord at all times and thus attain eternal happiness.

Please protect the Khalsa at every place, bless them to share their food and uphold their religion with the sword, protect the helpless and award victory to the Khalsa Panth. Let the holy sword be thy saviour and may the Khalsa be strong and respected, chant Wahaeguru!

We plead You to confer upon the sikhs the grant of Sikhism and the power to mantain unshorn hair, to exhibit patience, to discriminate (the bad from good), to trust other sikhs, to have faith and the most important of all, the capacity to chant Lord's Name. Also bless them with an oppurtunity to bathe in the holy sarovar of Golden Temple at Amritsar. May the sikh choirs, flags and mansions remain intact forever and may justice (truth) ever prevail. Chant Waheguru.

May the Sikhs possess humility in mind, high and refined intellect and may God be the saviour of their wisdom.

ਹੇ ਅਕਾਲ ਪੁਰਖ ਆਪਣੇ ਪੰਥ ਦੇ ਸਦਾ ਸਹਾਈ ਦਾਤਾਰ ਜੀਓ! ਸ੍ਰੀ ਨਨਕਾਣਾ ਸਾਹਿਬ ਤੇ ਹੋਰ ਗੁਰਦੁਆਰਿਆਂ ਗੁਰਧਾਮਾਂ ਦੇ, ਜਿਨ੍ਹਾਂ ਤੋਂ ਪੰਥ ਨੂੰ ਵਿਛੋੜਿਆ ਗਿਆ ਹੈ, ਖੁੱਲ੍ਹੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ ਖ਼ਾਲਸਾ ਜੀ ਨੂੰ ਬਖ਼ਸ਼ੋ।

Hae Akaal Purakh aapṇae panth dae sadaa sahaaee Daataar jeeo ! Sree Nankaaṇaa Saahib tae hor Gurduaariaan Gurdhaamaan dae, jinhaan ton panth noon vichhoṛiaa giaa hai, khulhae darshan deedaar tae saevaa sambhaal daa daan Khaalsaa jee noo bakhsho.

ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸੱਚੇ ਪਿਤਾ ਵਾਹਿਗੁਰੂ! ਆਪ ਦੇ ਹਜ਼ੂਰ.....* ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ।

Hae Nimaaṇiaan dae Maaṇ, Nitaaṇiaan dae Taaṇ, Nioṭiaan dee Oṭ, Sachae Pitaa Wahaeguru ! Aap dae hazoor..... dee* Ardaas hai jee.

ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ਼ ਕਰਨੀ। ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ। ਸੋਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿੱਤ ਆਵੈ।

Akhar vaadhaa ghaaṭaa bhull chukk maaf karnee. Sarbatt dae kaaraj raas karnae. Saee piaarae mael, jinhaan miliaan taeraa Naam chitt aavai.

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

Nanak Naam charhdee kalaa,
taere bhaaṇae sarbatt daa bhalaa.

* ਜਿਸ ਬਾਣੀ ਜਾਂ ਜਿਸ ਕਾਰਜ ਲਈ ਅਰਦਾਸ ਕਰਨੀ ਹੈ, ਇਥੇ ਉਸ ਦਾ ਜ਼ਿਕਰ ਕਰੋ ਜੀ।

* Utter suitable words stating the purpose of the prayer.

O Eternal Lord! The saviour of Your Panth, the great Benefactor! Provide the sikhs with the chance to render service and pay obeisances at the holy gurdwaras of Nankana Sahib and others, of which the Panth (sikhs) have been deprived and distanced from. Give the sikhs a chance to look after them.

O Honour of the Humble! O Power of the Weak! O Support of the Destitute! True Fatherly Waheguru! We pray before you to.....(The particular prayer to be offered).

Kindly forgive the mistakes committed while reciting the bani. Bless everyone with success in their ventures. Provide us with the company of Your beloved ones by virtue of meeting whom we may remember Your Name.

May through Lord's Name, O Nanak! We all remain in prosperity and through God's Grace all be blessed.



ਸੋਹਿਲਾ

SOHILAA

ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧
Raag Gauṛee Deepkee Maihlaa 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ik-Oankaar Sat-Gur Prasaad.

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ॥
Jai ghar keerat aakheeai kartae kaa hoae beechaaro.

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ॥ ੧॥
Tit ghar gaavoh sohilaa sivrioh sirjaṇhaaro.1.

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ॥
Tum gaavoh maerae nirbhau kaa sohilaa.

ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ੧॥ ਰਹਾਉ॥
Hau vaaree jit sohilai sadaa sukh hoae.1.Rahaao.

ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ॥
Nit nit jeeaṛae samaaleean daekhaigaa daevaṇhaar.

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ॥ ੨॥
Taerae daanai keemat naa pavai tis daatae kavaṇ sumaar.2.

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ॥
Sambat saahaa likhiaa mil kar paavoh tael.

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ॥ ੩॥
Daeh sajaṇ aseesaṛeeaa jio hovai Saahib sio mael.3.

ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ॥
Ghar ghar aeho paahuchaa sadṛae nit pavann.

Gauṛee Deepkee metre. First Guru.

God is one and realised through the Grace of True Guru.

The house where the Lord is adorned and His qualities are contemplated,

Dwell in that house and you too sing the songs of His laudation and remember the Lord Who has created you.1.

O Self ! Sing the song of adoration of the Fearless Master.

I am of sacrifice unto that song of Laudation the singing of which grants one eternal happiness.1.Pause.

The Master, in whose presence all beings are being looked after, the great Benefactor;

The one Whose bounties you cannot evaluate, how can you estimate that Lord?2.

That lunar month, that day is predecided when I shall leave for the husband's house. So come and together pour the customary oil my dear friends.

O Friends! Bless me so that I meet my husband (Lord).3.

This invitation for departure (into the world beyond) is arriving in every house.

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥ ੪ ॥ ੧ ॥
Sadaṇhaaraa simreeai Nanak sae daeh aavann.4.1.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥
Raag Aasaa Maihlaa.1.

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥
Chhi ghar chhi Gur chhi updaes.

ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥ ੧ ॥
Gur Gur aeko vaes anaek.1.

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥
Baabaa jai ghar kartae keerat hoae.

ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
So ghar raakh vaḍaaee toae.1.Rahaao.

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥
Visuae chasiaa ghaṛeeaa paihraa thitee vaaree maah hoaa.

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥
Sooraj aeko rut anaek.

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥ ੨ ॥ ੨ ॥
Nanak kartae kae kaetae vaes.2.2.

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥
Raag Dhanaasree Maihlaa 1.

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥
Gagan mai thaal rav chand deepak banae
taarikaa manḍal janak motee.

Let us contemplate the one who is sending these invitations, because, 'O Nanak! Our day of departure is about to come as well.'4.1.

Aaasaa Metre. First Guru.

There are six Shastras! Six Gurus (who have run these) and six are the Instructions (of these shastras).

But the basic Lord of them all is the one God who exists in various guises.1.

O Brother! The house where occurs laudation of God,

Keep that house intact and take shelter in it. Therein lies your good.1.Pause.

Just as there are seconds, minutes, hours, quarters (of a day), days and months,

But only one sun that is the cause all of them.

O Nanak! The Lord has various forms.2.2.

Dhanaasaree metre. First Guru.

The sky is like a platter in which the sun and moon are lamps. And groups of stars are like pearls studded into them.

ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥ ੧ ॥
Dhoop mal-aanlo pavaṇ chavro karae
sagal banraae phoolant jotee.1.

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥
Kaisee aartee hoae. Bhav-khaṇḍnaa taeree aartee.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥
Anhataa Sabad vaajant bhaeree.1.Rahaao.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੁਹੀ ॥
Saihais tav nain nan nain haih tohae kau
saihais moorat nanaa aek tohee.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ
ਇਵ ਚਲਤ ਮੋਹੀ ॥ ੨ ॥
Saihais pad bimal nan aek pad gandh bin saihais tav
gandh iv chalat mohee.2.

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥
Sabh maih jot jot hai soae.

ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
Tis dai chaanaṇ sabh maih chaanaṇ hoae.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥
Gur Saakhee jot pargaṭ hoae.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥ ੩ ॥
Jo tis bhaavai so aartee hoae.3.

The breeze flowing in from the Malaya mountain is offering incense with the air waving the whisk and the entire vegetation presenting flowers.1.

How beautiful is Your worship (through nature), O Destroyer of Death and Birth of beings!

O Life Current flowing within all, it is as if kettle drums are resounding for Your worship.1.Pause.

You have a thousand eyes and yet You have no eyes. You have a thousand faces and yet no face (i.e. You are formless).

You have a thousand beautiful feet but yet no feet.
You possess a thousand noses but are yet without a nose.2.

In all beings dwells the light of that Supreme being.

And with the light of that flame are they rendered wise.

But the knowledge of this light's existence occurs only through the Guru's instructions.

Worship of God consists of accepting without complaint whatever is happening as per His Will.3.

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੁ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ॥
Har charaṇ kaval makrand lobhit mano
andino mohae aahee piaasaa.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ॥ ੪॥ ੩॥
Kripaa jal daeh Nanak saaring kau
hoae jaa tae taerai naae vaasaa.4.3.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥
Raag Gauṛee Poorbee Maihlaa 4.

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ॥
Kaam krodh nagar bauh bhariaa
mil saadhoo khanḍal khanḍaa hae.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ॥ ੧॥
Poorab likhat likhae Gur paayaa
Man Har liv manḍal manḍaa hae.1.

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ॥
Kar saadhoo anjulee pun vaḍaa hae.

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ॥ ੧॥ ਰਹਾਉ॥
Kar ḍanḍaut pun vaḍaa hae.1.Rahaao.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ॥
Saakat Har ras saad na jaaṇiaa
tin antar haumai kanḍaa hae.

ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ॥ ੨॥
Jio jio chalaih chubhai dukh paavaeh
jam-kaal sahaih sir ḍanḍaa hae.2.

O Lord! My mind craves for the nectar of Your lotus like feet. Everyday I am in the thirst of this nectar only.

Grant this Nanak, 'the pied cuckoo', the water of Your Grace, with the blessings of which He remains attached to Your home.4.3.

Metre Gauree Poorbee. Bani of Fourth Guru.

The human body is filled with lust and anger. Only by meeting with the Guru can this combination be shredded apart.

The one who attains the Guru as a fruit of past good deeds, His mind is enjoined upon the Supreme.1.

Join your hands before the Guru for it is a virtuous task.

Prostate before the Guru for it is a kind act.1.Pause.

The ones who are broken away from God do not realise the taste of nectar of His Name. They have the thorn of ego pricked in their mind.

As they walk (act out of ego) this thorn troubles them and they suffer with grief. They bear on their head the brunt of the death of soul.2.

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ॥
Har jan Har Har Naam samaaṇae
dukh janam maraṇ bhav khanḍaa hae.

ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ॥ ੩॥
Abinaasee Purakh paayaa Parmaesar
bauh sobh khanḍ brahmanḍaa hae.3.

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ॥
Ham gareeb maskeen Prabh taerae
Har raakh raakh vaḍ vaḍaa hae.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ॥ ੪॥ ੪॥
Jan Nanak Naam adhaar ṭaek hai
Har Naamae hee sukh manḍaa hai.4.4.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫॥
Raag Gauṛee Poorbee Maihlaa 5.

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ॥
Karau baenantee suṇoh maerae meetaa
sant ṭaihail kee baelaa.

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ॥ ੧॥
Eehaa khaaṭ chaloh Har laahaa aagai basan suhaelaa.1.

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ॥
Audh ghaṭai dinas raiṇaarae.

ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ॥ ੧॥ ਰਹਾਉ॥
Man Guru mil kaaj savaarae.1.Rahaao.

The Beloved ones of God are engrossed in His Name.
Their grief of repeated births and deaths is cut short.

They obtain the never Destructible God.
Their glory propounds all regions and galaxies.3.

O Lord! We are poor beggars at your door.
O Great Lord! Save us from these vices.

O Lord! Your Name is the only support for Your servant Nanak. Happiness is attained only by enjoining upon Your Name.4.4.

Gauṛee Poorbee metre. Fifth Guru.

O My Friend! Listen! I plead before you that this is the time to serve the God oriented (saints).

If you do so you shall earn the wealth of Lord's Name which shall be helpful in the world beyond.1.

As the day and night pass, the life is ticking away.

O Mind! By meeting the Guru achieve the purpose of this human life.1.Pause.

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ॥
Aeh sansaar bikaar sansae maih tario brahm giaanee.

ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ॥ ੨॥
Jisaih jagaae peeaavai aeh ras akath kathaa tin jaanee.2.

ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ॥
Jaa kau aae soee bihaajhoh Har Gur tae manaih basaeraa.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ॥ ੩॥
Nij ghar maihail paavoh sukh saihjae
bauhar na hoaego phaeraa.3.

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ॥
Antarjaamee Purakh bidhaatae sardhaa man kee poorae.

ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ॥ ੪॥ ੫॥
Nanak daas aehai sukh maagai
mo kau kar santan kee dhoorae.4.5.

This world is full of vices and only that person can escape them who is into friendship with the Lord.

The one who He Himself wakes up and makes drink the nectar of His Name has learnt to praise the Inexpressible Lord.2.

The task that you have come here for, do that first. Lord's Name can dwell in one's mind only through Guru's Grace.

Then one can rest in spiritual bliss and stability, discover God within to never be born or die again.3.

O Knower of all the hearts, the Omnipresent Creator! Fulfill my wish.

Servant Nanak asks only for this favour that You make him the dust of Saints' feet.4.5.

ਸੁਖਮਨੀ ਸਾਹਿਬ

SUKHMANI SAHIB

ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫ ॥ ਸਲੋਕੁ ॥
Gauṛee Sukhmanee M:5. Salok.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik-Oankaar Sat-Gur Prasaad.

ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥
Aad Gurae namaeh. Jugaad Gurae namaeh.

ਸਤਿਗੁਰਏ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥ ੧ ॥
Satgurae namaeh. Sree Gurdaevae namaeh.1.

ਅਸਟਪਦੀ ॥
Astpadee.

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥ ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥
Simrau simar simar sukh paavau.
Kal kalaes tan maahae miṭaavau.

ਸਿਮਰਉ ਜਾਸੁ ਬਿਸੁੰਭਰ ਏਕੈ ॥ ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੇਕੈ ॥
Simrau jaas bisambhar aekai. Naam japat aganat anaekai.

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖ੍ਯਰ ॥ ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖ੍ਯਰ ॥
Baed puraan simmrit sudhaakhyar.
Keenae Raam naam ik aakhyar.

ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥ ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥
Kinkaa aek jis jee basaavai.
Taa kee maihmaa ganee na aavai.

ਕਾਂਖੀ ਏਕੈ ਦਰਸ ਤੁਹਾਰੋ ॥ ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰੋ ॥ ੧ ॥
Kaankhee aekai daras tuhaaro.
Nanak un sang mohae udhaaro.1.

Metre Gauṛee. Name of Baṇee. Bani of Fifth Guru. Salok.

God is One and realised by the Grace of True Guru.

Obeisances to the One Who is the origin of all and present since the beginning of the ages.

Obeisances to the True Guru. Obeisances to the Lord of the Gurus.1.

Octet (of eight stanzas) 1 starts.

May I chant God's Name and thus obtain happiness. Let me thus eliminate all tribulation and suffering from my body.

May I Meditate upon the One word Sustainer's Name, Whose Name is chanted by innumerable people.

The Vaeds, Puraans and Simmrities have considered the One word, the Lord's Name to be the purest.

The one who establishes even a miniscule part of it (Lord's Name) in His mind,
His greatness becomes beyond all measures.

The ones who are desirous of having a glimpse of Yours, keeping me in their company, save me from drowning in this world ocean.1.

ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ ॥ ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮ ॥ ਰਹਾਉ ॥
Sukhmani sukh ammrit Prabh Naam.
Bhagat janaa kai man bisraam.Rahaao.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੂਖੁ ਜਮੁ ਨਸੈ ॥
Prabh kai simran garabh na basai.
Prabh kai simran dookh jam nasai.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥
Prabh kai simran kaal parharai.
Prabh kai simran dusman ṭarai.

ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥
Prabh simrat kachh bighan na laagai.
Prabh kai simran andin jaagai.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਭਉ ਨ ਬਿਆਪੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥
Prabh kai simran bhau na biaapai.
Prabh kai simran dukh na santaapai.

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥ ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥੨॥
Prabh kaa simran saadh kai sang.
Sarb nidhaan Nanak Har rang.2.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥
Prabh kai simran ridh sidh nau nidh.
Prabh kai simran giaan dhiaan tat budh.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੂਜਾ ॥
Prabh kai simran jap tap poojaa.
Prabh kai simran binsai doojaa.

he ultimate happiness and nectar of bliss is Name of God, /hich rests in the minds of His devotees.

3y meditation upon God the beings evade the cycle of births. 3y meditating upon God he is ridded off his afflictions and the fear of Yam (the death Lord).

By meditating is lost the fear of death.
The enemy of vices is rendered ineffective with Divine's meditation.

By meditating upon God, one is not stopped by any obstacles. By Divine's meditation he remains alert enough to avoid all vices.

By meditating upon the Lord no fear can suppress one.
By meditating no affliction can trouble one.

Meditation upon God is possible only in the company of saints. O Nanak! In the Divine's love are obtained all the treasures of this world.2.

In His meditation are all the affluence, occult powers and the nine treasures (of Kuber). In His meditation lies all knowledge, stability of concentration and the wisdom to understand the source of Universe, God.
In His meditation are the fruits of all chanting, austerities and worships. By meditating upon Him one realises that there is none other like Him.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤੀਰਥ ਇਸਨਾਨੀ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦਰਗਹ ਮਾਨੀ॥
Prabh kai simran teerath isnaanee.
Prabh kai simran dargaih maanee.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹੋਇ ਸੁ ਭਲਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ॥
Prabh kai simran hoae so bhalaa.
Prabh kai simran suphal phalaa.

ਸੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ॥ ਨਾਨਕ ਤਾ ਕੈ ਲਾਗਉ ਪਾਏ॥ ੩॥
Sae simraih jin aap simraae.
Nanak taa kai laagau paae.3.

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਭ ਤੇ ਊਚਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਉਧਰੇ ਮੂਚਾ॥
Prabh kaa simran sabh tae oochaa.
Prabh kai simran udharae moochaa.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਭੁ ਕਿਛੁ ਸੁਝੈ॥
Prabh kai simran trisnaa bujhai.
Prabh kai simran sabh kichh sujhai.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਾਹੀ ਜਮ ਤ੍ਰਾਸਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ॥
Prabh kai simran naahee jam traasaa.
Prabh kai simran pooran aasaa.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ॥
Prabh kai simran man kee mal jaae.
Ammrit naam rid maahae samaae.

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ॥ ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ॥ ੪॥
Prabh jee basaih saadh kee rasnaa.
Nanak jan kaa daasan dasnaa.4.

Through His meditation is obtained the fruit of bathing at holy pilgrimages.
Through His meditation is obtained respect in Lord's shrine.

By Divine's meditation all that is happening in the world appears to be good,
And the supreme purpose of human life is fulfilled.

Only those meditate upon Him whom He Himself persuades to. O Nanak! Let me kiss the feet of those blessed ones who meditate upon Him.3.

Lord's meditation is the most virtuous of tasks.
By meditating upon Him many are saved of the vices.

By meditating upon Him one loses the allurement of Maya.
Through Divine meditation one obtains an understanding of His ways.

Through His meditation one loses the fear of Yam (Death Lord).
Through His meditation are fulfilled all desires.

By meditating upon Him one gets rid of mind's filth.
And His ambrosial Name is established in one's heart.

God resides on the tongues of saints (who chant His Name).
O Nanak! Bless me to become the servant of those who serve You.4.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਧਨਵੰਤੇ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਤਿਵੰਤੇ ॥
Prabh kau simraih sae dhanvantae.
Prabh kau simraih sae patvantae.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਜਨ ਪਰਵਾਨ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪੁਰਖ ਪ੍ਰਧਾਨ ॥
Prabh kau simraih sae jan parvaan.
Prabh kau simraih sae purakh pradhaan.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਬੇਮੁਹਤਾਜੇ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਸਰਬ ਕੇ ਰਾਜੇ ॥
Prabh kau simraih sae bae-mauhtaajae.
Prabh kau simraih sae sarb kae raajae.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਸੁਖਵਾਸੀ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਦਾ ਅਬਿਨਾਸੀ ॥
Prabh kau simraih sae sukhvaasee.
Prabh kau simraih sadaa abinaasee.

ਸਿਮਰਨ ਤੇ ਲਾਗੇ ਜਿਨ ਆਪਿ ਦਇਆਲਾ ॥ ਨਾਨਕ ਜਨ ਕੀ ਮੰਗੈ ਰਵਾਲਾ ॥੫॥
Simran tae laagae jin aap dayaalaa.
Nanak jan kee mangai ravaalaa.5.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਰਉਪਕਾਰੀ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ ॥
Prabh kau simraih sae parupkaaree.
Prabh kau simraih tin sad balihaaree.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਮੁਖ ਸੁਹਾਵੇ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸੂਖਿ ਬਿਹਾਵੈ ॥
Prabh kau simraih sae mukh suhaavae.
Prabh kau simraih tin sookh bihaavai.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਆਤਮੁ ਜੀਤਾ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਨਿਰਮਲ ਰੀਤਾ ॥
Prabh kau simraih tin aatam jeetaa.
Prabh kau simraih tin nirmal reetaa.

Those who meditate upon Him are wealthy,
And earn respect.

Those who meditate upon God are the recognised and accepted ones,
And are superior to all others.

Those who meditate upon Him are dependent on none.
Infact they are the rulers upon others.

Those who meditate upon Him, rest in peace,
And are free from cycle of births and deaths.

Only they are engaged in His meditation whom He Himself blesses.
O Nanak! I seek the dust that kisses the feet of such men.5.

Those who meditate upon Him turn benevolent.
I sacrifice myself unto those who chant His Name.

Their faces are beautiful who meditate upon Him,
And their life passes in comfort.

Those who meditate upon Him conquer themselves.
Their way of life becomes pure.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਅਨਦ ਘਨੇਰੇ ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਬਸਹਿ ਹਰਿ ਨੇਰੇ ॥
Prabh kau simraih tin anad ghanaerae.
Prabh kau simraih basaih Har naerae.

ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਅਨਦਿਨੁ ਜਾਗਿ ॥ ਨਾਨਕ ਸਿਮਰਨੁ ਪੂਰੈ ਭਾਗਿ ॥ ੬ ॥
Sant kripaa tae an-din jaag.
Nanak simran poorai bhaag.6.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਰਜ ਪੂਰੇ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਬਹੁ ਨ ਝੂਰੇ ॥
Prabh kai simran kaaraj poorae.
Prabh kai simran kab-hu na jhoorae.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹਰਿ ਗੁਨ ਬਾਨੀ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਹਜਿ ਸਮਾਨੀ ॥
Prabh kai simran Har-gun baanee.
Prabh kai simran saihaij samaanee.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਿਹਚਲ ਆਸਨੁ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਮਲ ਬਿਗਾਸਨੁ ॥
Prabh kai simran naihchal aasan.
Prabh kai simran kamal bigaasan.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥ ਸੁਖੁ ਪ੍ਰਭ ਸਿਮਰਨ ਕਾ ਅੰਤੁ ਨ ਪਾਰ ॥
Prabh kai simran anhad jhunkaar.
Sukh Prabh simran kaa ant na paar.

ਸਿਮਰਹਿ ਸੇ ਜਨ ਜਿਨ ਕਉ ਪ੍ਰਭ ਮਇਆ ॥
ਨਾਨਕ ਤਿਨ ਜਨ ਸਰਨੀ ਪਇਆ ॥ ੭ ॥
Simraih sae jan jin kau Prabh mayaa.
Nanak tin jan sarnee payaa.7.

ਹਰਿ ਸਿਮਰਨੁ ਕਰਿ ਭਗਤ ਪ੍ਰਗਟਾਏ ॥ ਹਰਿ ਸਿਮਰਨਿ ਲਗਿ ਬੇਦ ਉਪਾਏ ॥
Har simran kar bhagat pragtaae.
Har simran lag baed upaae.

They are blessed with immense joy.
And exist in Divine company.

With the grace of saints is obtained the consciousness to meditate upon God at all times. O Nanak! The grant of meditation is achieved only with great luck.6.

Through meditation all one's tasks achieve completion.
And one is never bogged down by any tension.

By meditating upon Him one sings His praises.
By meditating upon Him one remains contented.

By chanting His Name one's mind remains unshaken.
And his lotus heart blooms.

By meditating upon God a continuous stream of music plays inside one.
The happiness that sprouts out of His meditation is everlasting.

Only those meditate upon Him on whom His Grace falls.
O Nanak! Only a blessed one keeps the company of such people.7.

By meditating upon Him the devotees become famous in this world.
By meditating upon Him were the Vedas created.

ਹਰਿ ਸਿਮਰਨਿ ਭਏ ਸਿਧ ਜਤੀ ਦਾਤੇ ॥ ਹਰਿ ਸਿਮਰਨਿ ਨੀਚ ਚਹੁ ਕੁੰਟ ਜਾਤੇ ॥
Har simran bhaye sidh jatee daatae.
Har simran neech chauh kunṭ jaatae

ਹਰਿ ਸਿਮਰਨਿ ਧਾਰੀ ਸਭ ਧਰਨਾ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨਾ ॥
Har simran dhaaree sabh dharnaa.
Simar simar Har kaaran karnaa.

ਹਰਿ ਸਿਮਰਨਿ ਕੀਓ ਸਗਲ ਅਕਾਰਾ ॥ ਹਰਿ ਸਿਮਰਨ ਮਹਿ ਆਪਿ ਨਿਰੰਕਾਰਾ ॥
Har simran keeo sagal akaaraa.
Har simran maih aap Nirankaaraa.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਆ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਨੁ ਤਿਨਿ ਪਾਇਆ ॥ ੮ ॥ ੧ ॥
Kar kirpaa jis aap bujhaayaa.
Nanak gurmukh Har simran tin paayaa.8.1.

ਸਲੋਕੁ ॥
Salok.

ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥
Deen darad dukh bhanjanaa ghaṭ ghaṭ naath anaath.

ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥ ੧ ॥
Saraṇ tumaaree aayo Nanak kae Prabh saath.1.

ਅਸਟਪਦੀ ॥
Aṣṭpadee.

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥ ਮਨ ਊਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥
Jaih maat pitaa sut meet na bhaaee.
Man oohaa Naam taerai sang sahaaee.

Through His meditation did the ordinary men become possessors of occult powers, continent and benevolent Lords.
With the grace of meditation even the condemnable have become revered and famous.
His meditation has supported the entire earth.
Meditate upon the creator of this world.

Lord has created the entire cosmos for meditation.
Lord Himself resides where meditation is done.

The one who He blesses with the insight of meditation with His Grace,
O Nanak! He has received the grant of meditation through the Guru.8.1.

Salok.

O Destroyer of Afflictions of the afflicted, O Lord! O Omnipresent God! O Lord of the orphaned (helpless)!

O Lord! Holding Nanak's hand have I seeked Your shelter.1.

Octet 2 starts.

Where mother, father, son, friend or brother, no one is a companion,
There Lord's Name is the one providing support.

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥ ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥
Jaih mahaa bhayaan doot jam dalai.
Taih kaewal Naam sang taerai chalai.

ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥
Jaih muskal hovai at bhaaree.
Har ko Naam khin maahae udhaaree.

ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ ॥
Anik punaihcharan karat nahee tarai.
Har ko Naam kot paap parharai.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਨਾਨਕ ਪਾਵਹੁ ਸੂਖ ਘਨੇਰੇ ॥ ੧ ॥
Gurmukh Naam japoh man maerae.
Nanak paavoh sookh ghanaerae.1.

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੋ ਰਾਜਾ ਦੁਖੀਆ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਹੋਇ ਸੁਖੀਆ ॥
Sagal srist ko raajaa dukheeaa.
Har kaa Naam japat hoae sukheeaa.

ਲਾਖ ਕਰੋਰੀ ਬੰਧੁ ਨ ਪਰੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਨਿਸਤਰੈ ॥
Laakh karoree bandh na parai.
Har kaa Naam japat nistarai.

ਅਨਿਕ ਮਾਇਆ ਰੰਗ ਤਿਖ ਨ ਬੁਝਾਵੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਆਘਾਵੈ ॥
Anik maayaa rang tikh na bujhaavai.
Har kaa Naam japat aaghaavai.

ਜਿਹ ਮਾਰਗਿ ਇਹੁ ਜਾਤ ਇਕੇਲਾ ॥ ਤਹ ਹਰਿ ਨਾਮੁ ਸੰਗਿ ਹੋਤ ਸੁਹੇਲਾ ॥
Jaih maarag aeh jaat ikaelaa.
Taih Har Naam sang hot suhaelaa.

Where there is the frightening group of Yamdoots (death agents),
There only Lord's Name accompanies You.

When the obstacle seems insurmountable,
Lord's Name saves you in a blink of an eyelid.

Even after completing numerous religious tasks man is not saved from committing sins,
Lord's Name destroys crores of sins.

O My Mind! Seek Guru's shelter and chant God's Name.
O Nanak! With the Grace of Naam you will be showered with unparalleled happiness.1.

Man remains distressed even after being a king of the world.
He is relieved only by chanting God's Name.

Even after earning lakhs and crores the desire for more does not subside. The being floats across the stream of Maya as a fruit of chanting His Name.

Even though Maya has various means of imparting pleasure the thirst for more of it is never quenched.
By chanting His Name the being no more craves for Maya.

The path which the being is to tread in solitude,
there the Name of God comforts him.

ਐਸਾ ਨਾਮੁ ਮਨ ਸਦਾ ਧਿਆਈਐ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ॥ ੨ ॥
Aisaa Naam man sadaa dhiaaeeai.
Nanak gurmukh param gat paaeeai.2.

ਛੂਟਤ ਨਹੀ ਕੋਟਿ ਲਖ ਬਾਹੀ ॥ ਨਾਮੁ ਜਪਤ ਤਹ ਪਾਰਿ ਪਰਾਹੀ ॥
Chhooṭat nahee koṭ lakh baahee.
Naam japat taih paar paraahee.

ਅਨਿਕ ਬਿਘਨ ਜਹ ਆਇ ਸੰਘਾਰੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਤਤਕਾਲ ਉਧਾਰੈ ॥
Anik bighan jaih aae sanghaarai.
Har kaa Naam tatkaal udhaarai.

ਅਨਿਕ ਜੋਨਿ ਜਨਮੈ ਮਰਿ ਜਾਮ ॥ ਨਾਮੁ ਜਪਤ ਪਾਵੈ ਬਿਸ੍ਰਾਮ ॥
Anik jon janmai mar jaam.
Naam japat paavai bisraam.

ਹਉ ਮੈਲਾ ਮਲੁ ਕਬਹੁ ਨ ਧੋਵੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਖੋਵੈ ॥
Hau mailaa mal kab-hu na dhovai.
Har kaa Naam koṭ paap khovai.

ਐਸਾ ਨਾਮੁ ਜਪਹੁ ਮਨ ਰੰਗਿ ॥ ਨਾਨਕ ਪਾਈਐ ਸਾਧ ਕੈ ਸੰਗਿ ॥ ੩ ॥
Aisaa Naam japoh man rang.
Nanak paaeeai saadh kai sang.3.

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਊਹਾ ਸੰਗਿ ਤੋਸਾ ॥
Jaih maarag kae ganae jaahae na kosaa.
Har kaa Naam oohaa sang tosaa

ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥ ਹਰਿ ਕਾ ਨਾ ਸੰਗਿ ਉਜੀਆਰਾ ॥
Jaih paiḍai mahaa andh gubaara
Har kaa Naam sang ujeeaaraa.

) Mind! Chant such a Name of God.
3y chanting the Name through Guru's Grace one obtains the
ıighest regard.2.

)espite having crores of brothers (other humans) where man
annot liberate himself,
'here he ferries across by chanting Lord's Name.

Vhere numerous difficulties pressurise one,
ord's Name is the instant saviour.

eing is born as various life forms and passes away.
y chanting God's Name he rests in Lord's feet.

ıe being defiled by Maya never washes away this filth.
is Lord's Name that washes all his sins.

Mind! Chant such a Name of God with love.
Nanak! His Name is obtained in the company of His loved.3.

.e path which cannot be measured in miles,
rd's Name is his capital in this long sojourn.

e path of life which is shrouded by darkness of vices,
h Lord's Name it is engulfed with light.

ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਞਾਨੂ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੂ ॥
Jahaa panth taeraa ko na sinjaanoo.
Har kaa Naam taih naal pachhaanoo.

ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥
ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਊਪਰਿ ਛਾਮ ॥
Jaih mahaa bhayaan tapat bauh ghaam.
Taih Har kae Naam kee tum oopar chhaam.

ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ ॥ ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ ॥ ੪ ॥
Jahaa trikhaa man tujh aakrakhai.
Taih Nanak Har Har ammrit barkhai.4.

ਭਗਤ ਜਨਾ ਕੀ ਬਰਤਨਿ ਨਾਮੁ ॥ ਸੰਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮੁ ॥
Bhagat janaa kee bartan naam.
Sant janaa kai man bisraam.

ਹਰਿ ਕਾ ਨਾਮੁ ਦਾਸ ਕੀ ਓਟ ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਉਧਰੇ ਜਨ ਕੋਟਿ ॥
Har kaa Naam daas kee oṭ.
Har kai Naam udhrae jan koṭ.

ਹਰਿ ਜਸੁ ਕਰਤ ਸੰਤ ਦਿਨੁ ਰਾਤਿ ॥ ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਸਾਧ ਕਮਾਤਿ ॥
Har jas karat sant din raat.
Har Har aukhadh saadh kamaat.

ਹਰਿ ਜਨ ਕੈ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥ ਪਾਰਬ੍ਰਹਮਿ ਜਨ ਕੀਨੋ ਦਾਨ ॥
Har jan kai Har Naam nidhaan.
Paarbrahm jan keeno daan.

ਮਨ ਤਨ ਰੰਗਿ ਰਤੇ ਰੰਗ ਏਕੈ ॥ ਨਾਨਕ ਜਨ ਕੈ ਬਿਰਤਿ ਬਿਬੇਕੈ ॥ ੫ ॥
Man tan rang ratae rang aekai.
Nanak jan kai birat bibaekai.5.

On the path where he has no real confidant,
There Name of God is his real companion.

Where there is dreadly scorching heat of vices,
There Lord's Name provides soothing shade.

Where Maya always allures you,
O Nanak! There the showers of God's ambrosial Name pacify this heat.4.

Lord's Name is a perennial requirement for His devotees.
It is established in the mind of His devotees.

Lord's Name is the support of His worshippers.
Through Lord's Name crores of beings are saved from vices.

His devotees adore Him day and night,
And collect the medicine of God's Name.

The treasure of devotees is the Lord's Name.
Lord has Himself showered the Grace of His Name on His devotees.

The devotees have their minds and bodies imbued with love of Lord's Name. O Nanak! The devotees learn to differentiate between the virtuous and the sinful.5.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਮੁਕਤਿ ਜੁਗਤਿ ॥
ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਕਉ ਤ੍ਰਿਪਤਿ ਭੁਗਤਿ ॥
Har kaa Naam jan kau mukt jugat.
Har kai Naam jan kau tripat bhugat.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਾ ਰੂਪ ਰੰਗੁ ॥ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਬ ਪਰੈ ਨ ਭੰਗੁ ॥
Har kaa Naam jan kaa roop rang.
Har Naam japat kab parai na bhang.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕੀ ਵਡਿਆਈ ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਸੋਭਾ ਪਾਈ ॥
Har kaa Naam jan kee vaḍiaaee.
Har kai Naam jan sobhaa paaee.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਭੋਗ ਜੋਗ ॥ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਛੁ ਨਾਹਿ ਬਿਓਗੁ ॥
Har kaa Naam jan kau bhog jog.
Har Naam japat kachh naahae biog.

ਜਨੁ ਰਾਤਾ ਹਰਿ ਨਾਮ ਕੀ ਸੇਵਾ ॥ ਨਾਨਕ ਪੂਜੈ ਹਰਿ ਹਰਿ ਦੇਵਾ ॥ ੬ ॥
Jan raataa Har Naam kee saevaa.
Nanak poojai Har Har daevaa.6.

ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਮਾਲੁ ਖਜੀਨਾ ॥ ਹਰਿ ਧਨੁ ਜਨ ਕਉ ਆਪਿ ਪ੍ਰਭਿ ਦੀਨਾ ॥
Har Har jan kai maal khajeenaa.
Har dhan jan kau aap Prabh deenaa.

ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਓਟ ਸਤਾਣੀ ॥ ਹਰਿ ਪ੍ਰਤਾਪਿ ਜਨ ਅਵਰ ਨ ਜਾਣੀ ॥
Har Har jan kai oṭ sataaṇee.
Har prataap jan avar na jaaṇee.

ਓਤਿ ਪੋਤਿ ਜਨ ਹਰਿ ਰਸਿ ਰਾਤੇ ॥ ਸੁੰਨ ਸਮਾਧਿ ਨਾਮ ਰਸ ਮਾਤੇ ॥
Ot pot jan Har ras raatae.
Sunn samaadh Naam ras maatae.

For the devotee, Lord's Name is his only saviour from Maya,
Because through Lord's Name he feels contented and thus escapes the allurement of Maya.

Lord's Name is the devotee's colour and form.
By chanting His Name, the devotee is never beset by troubles.

Lord's Name is devotee's dignity and respect,
As it is through His Name that they have established their identity.

Yog (austerity) or leading a householder's life is all in Lord's Name for the devotee. While chanting Lord's Name one is shielded from all sufferings.

Lord's devotee is ever absorbed in His service (by chanting His Name). O Nanak! Devotee always worships the Lord Deity.6.

Lord's Name contains all the treasures for the devotee.
This wealth of Naam is awarded by the Lord Himself to His devotees.

For the devotee Lord's Name is the only reliable support.
The devotees, with God's Grace have never looked anywhere else for support.

The devotees are fully imbued with the nectar of Lord's Name,
And those thus enchanted achieve such a stability of mind that there is no shaking.

ਆਠ ਪਹਰ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੈ ॥ ਹਰਿ ਕਾ ਭਗਤੁ ਪ੍ਰਗਟ ਨਹੀ ਛਪੈ ॥
Aaṯẖ paihair jan Har Har japai.
Har kaa bhagat pragaṯ nahee chhapai.

ਹਰਿ ਕੀ ਭਗਤਿ ਮੁਕਤਿ ਬਹੁ ਕਰੇ ॥ ਨਾਨਕ ਜਨ ਸੰਗਿ ਕੇਤੇ ਤਰੇ ॥ ੭ ॥
Har kee bhagat mukt bauh karae.
Nanak jan sang kaetae tarae.7.

ਪਾਰਜਾਤੁ ਇਹੁ ਹਰਿ ਕੋ ਨਾਮ ॥ ਕਾਮਧੇਨ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਮ ॥
Paarjaat aeh Har ko Naam.
Kaamdhaen Har Har guṇ gaam.

ਸਭ ਤੇ ਊਤਮ ਹਰਿ ਕੀ ਕਥਾ ॥ ਨਾਮੁ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ ॥
Sabh tae ootam Har kee kathaa.
Naam sunat darad dukh lathaa.

ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਸੈ ॥ ਸੰਤ ਪ੍ਰਤਾਪਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥
Naam kee maihmaa sant rid vasai.
Sant prataap durat sabh nasai.

ਸੰਤ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥ ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਧਿਆਈਐ ॥
Sant kaa sang vaḏbhaagee paaeeai.
Sant kee saevaa Naam dhiaaeeai.

ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥ ੮ ॥ ੨ ॥
Naam tul kachh avar na hoae.
Nanak gurmukh Naam paavai jan koae.8.2.

ਸਲੋਕੁ ॥
Salok.

is devotees chant His Name twenty four hours a day,
is devotees become world famous and cannot be hidden.

ord's devotion rids countless beings of their vices.
) Nanak! Others are also blessed in the company of a devotee.7.

ord's Name is the Parjaat tree (mythological tree of heaven
at fulfills all one's wishes).
inging Lord's praises is the Kamdhenu (mythological cow in
eaven that fulfills all wishes).

ord's adoration is superior to all other conversation,
ecause by hearing Lord's Name one gets rid of all pain and
uffering.

he greatness of Lord's Name resides in saints' heart.
With the Grace of saints, all one's sins are washed.

he company of saints is received only with great luck.
)ne is blessed to chant Lord's Name as a fruit of serving the
aints.

here is no other entity comparable to Lord's Name.
) Nanak! Only a chosen few obtain the blessings of Naam.8.2.

Salok.

ਬਹੁ ਸਾਸਤ੍ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਢੋਲਿ॥
Bauh saastra bauh simritee paekhae sarb ḍẖaḍẖol.

ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ॥ ੧॥
Poojas naahee Har harae Nanak Naam amol.1.

ਅਸਟਪਦੀ॥
Astpadee.

ਜਾਪ ਤਾਪ ਗਿਆਨ ਸਭਿ ਧਿਆਨ॥ ਖਟ ਸਾਸਤ੍ ਸਿਮ੍ਰਿਤਿ ਵਖਿਆਨ॥
Jaap taap giaan sabh dhiaan.
Khaṭ Saastra simrit vakhiaan.

ਜੋਗ ਅਭਿਆਸ ਕਰਮ ਧ੍ਰਮ ਕਿਰਿਆ॥ ਸਗਲ ਤਿਆਗਿ ਬਨ ਮਧੇ ਫਿਰਿਆ॥
Jog abhiaas karam dhram kiriaa.
Sagal tiaag ban madhae phiriaa.

ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਏ ਬਹੁ ਜਤਨਾ॥ ਪੁੰਨ ਦਾਨ ਹੋਮੇ ਬਹੁ ਰਤਨਾ॥
Anik prakaar keeae bauh jatnaa.
Punn daan homae bauh ratnaa.

ਸਰੀਰੁ ਕਟਾਇ ਹੋਮੈ ਕਰਿ ਰਾਤੀ॥ ਵਰਤ ਨੇਮ ਕਰੈ ਬਹੁ ਭਾਤੀ॥
Sareer kaṭaae homai kar raatee.
Varat naem karai bauh bhaatee.

ਨਹੀ ਤੁਲਿ ਰਾਮ ਨਾਮ ਬੀਚਾਰ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਇਕ ਬਾਰ॥ ੧॥
Nahee tul Raam Naam beechaar.
Nanak gurmukh Naam japeeai ik baar.1.

ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਫਿਰੈ ਚਿਰੁ ਜੀਵੈ॥ ਮਹਾ ਉਦਾਸੁ ਤਪੀਸਰੁ ਥੀਵੈ॥
Nau khanḍ prithmee phirai chir jeevai.
Mahaa udaas tapeesar theevai.

I have searched many shastraas and simrities,

But they cannot equate to Lord's Name. O Nanak! God's Name is invaluable.1.

Octet 3 starts.

If someone chants (the vedic mantras etc.), fumigates his body, talks knowledge or contemplates deities,
Or instructs from the six shastras and simrities;

Indulges in Yogic practices and is conscious of Karma (action) and Dharma (religion);
Gives up everything and roams about in the forests;

Takes special measures;
Performs virtuous tasks and charity, and offers clarified butter to fire;

Gets his body cut into tiny pieces and offered to fire;
Observes fasts and other such restrictions for self control;

All these measures (mentioned above) do not stand anywhere in comparison to contemplating the Divine's Name.
O Nanak! Though His Name might be repeated only once in Guru's company.1.

If someone roams the entire nine regions of earth and lives long; Disinterests from the world and establishes himself as a rigorous austere;

ਅਗਨਿ ਮਾਹਿ ਹੋਮਤ ਪਰਾਨ ॥ ਕਨਿਕ ਅਸ੍ਵ ਹੈਵਰ ਭੂਮਿ ਦਾਨ ॥
Agan maahae homat paraan.
Kanik asv haivar bhoom daan.

ਨਿਉਲੀ ਕਰਮ ਕਰੈ ਬਹੁ ਆਸਨ ॥ ਜੈਨ ਮਾਰਗ ਸੰਜਮ ਅਤਿ ਸਾਧਨ ॥
Niolee karam karai bauh aasan.
Jain maarag sanjam at saadhan.

ਨਿਮਖ ਨਿਮਖ ਕਰ ਸਰੀਰੁ ਕਟਾਵੈ ॥ ਤਉ ਭੀ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਵੈ ॥
Nimakh nimakh kar sareer kaṭaavai.
Tau bhee haumai mail na jaavai.

ਹਰਿ ਕੇ ਨਾਮ ਸਮਸਰਿ ਕਛੁ ਨਾਹਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਤ ਗਤਿ ਪਾਹਿ ॥ ੨ ॥
Har kae Naam samsar kachh naahae.
Nanak gurmukh Naam japat gat paahae.2.

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਦੇਹ ਛੁਟੈ ॥ ਗਰਬੁ ਗੁਮਾਨੁ ਨ ਮਨ ਤੇ ਹੁਟੈ ॥
Man kaamnaa teerath daeh chhuṭai.
Garab gumaan na man tae huṭai.

ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥ ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥
Soch karai dinas ar raat.
Man kee mail na tan tae jaat.

ਇਸੁ ਦੇਹੀ ਕਉ ਬਹੁ ਸਾਧਨਾ ਕਰੈ ॥ ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ ॥
Is daehee kau bauh saadhnaa karai.
Man tae kab-hoo na bikhiaa ṭarai.

ਜਲਿ ਧੋਵੈ ਬਹੁ ਦੇਹ ਅਨੀਤਿ ॥ ਸੁਧ ਕਹਾ ਹੋਇ ਕਾਚੀ ਭੀਤਿ ॥
Jal dhovai bauh daeh aneet.
Sudh kahaa hoae kaachee bheet.

Presents his body to fire;
Gives away gold, horses, horses of best breeds and pieces of land in charity;

Performs Nioli Karam (a yoga practice) and other such exercises; Chooses the Jain way of life practising continence and other such measures;

Gets his body cut into pieces;
Even then the mind fails to lose the dirt of ego.

There is nothing that equates God's Name.
O Nanak! Those who chant His Name diverting their attention towards Him, attain liberation.2.

Some people wish to lose their body at holy places,
But even this does not reduce the ego from the mind.

If one bathes day and night at holy places,
The filth of mind is not lost by thus cleansing the body.

If one takes measures to discipline the body,
Doing so does not liberate the mind of effect of Maya.

If he washes this destructible body with water many times,
How could this temporary wall (body) be purified?

ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਹਿਮਾ ਊਚ॥
ਨਾਨਕ ਨਾਮਿ ਉਧਰੇ ਪਤਿਤ ਬਹੁ ਮੂਚ॥ ੩॥
Man Har kae Naam kee maihmaa ooch.
Nanak Naam udhrae patit bauh mooch.3.

ਬਹੁਤੁ ਸਿਆਣਪ ਜਮ ਕਾ ਭਉ ਬਿਆਪੈ॥
ਅਨਿਕ ਜਤਨ ਕਰਿ ਤ੍ਰਿਸਨ ਨਾ ਧ੍ਰਾਪੈ॥
Bauhat siaaṇap jam kaa bhau biaapai.
Anik jatan kar trisan naa dhraapai.

ਭੇਖ ਅਨੇਕ ਅਗਨਿ ਨਹੀ ਬੁਝੈ॥ ਕੋਟਿ ਉਪਾਵ ਦਰਗਹ ਨਹੀ ਸਿਝੈ॥
Bhaekh anaek agan nahee bujhai.
Koṭ upaav dargaih nahee sijhai.

ਛੂਟਸਿ ਨਾਹੀ ਊਭ ਪਇਆਲਿ॥ ਮੋਹਿ ਬਿਆਪਹਿ ਮਾਇਆ ਜਾਲਿ॥
Chhooṭas naahee oobh payaal. Moh biaapaeh maayaa jaal.

ਅਵਰ ਕਰਤੂਤਿ ਸਗਲੀ ਜਮੁ ਡਾਨੈ॥ ਗੋਵਿੰਦ ਭਜਨ ਬਿਨੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ॥
Avar kartoot saglee jam ḍaanai.
Govind bhajan bin til nahee maanai.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ॥ ਨਾਨਕ ਬੋਲੈ ਸਹਜਿ ਸੁਭਾਇ॥ ੪॥
Har kaa Naam japat dukh jaae.
Nanak bolai saihaij subhaae.4.

ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਗੈ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ॥
Chaar padaarath jae ko maagai.
Saadh janaa kee saevaa laagai.

ਜੇ ਕੋ ਆਪੁਨਾ ਦੂਖੁ ਮਿਟਾਵੈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਗਾਵੈ॥
Jae ko aapnaa dookh miṭaavai.
Har Har Naam ridai sad gaavai.

The grandeur of Lord's Name is Supreme.
With the Grace of His Name many sinners evade the vices.3.

Due to His reliance on wisdom, the being is afflicted by the fear of yams (death agents), because using of wits does not quench the thirst for materialistic desires.

By adopting various religious garbs, the fire of maya is not extinguished. Crores of such measures do not make one acceptable in His court.

The being may hide in the skies or nether regions.
He cannot evade the net of Maya but is caught in it.

Any activity (other than chanting His Name) is punished by the Yam.
Without Lord's laudation in no other way is He satisfied.

Chanting God's Name frees one of all afflictions.
O Nanak! Chant His Name with love with an unshakeable soul.4.

If someone desires the four objects (religion, wealth, liberation and desire fulfillment),
He must indulge in the service of God oriented beings.

If someone wants to rid himself of all afflictions,
He must always contemplate the Divine Name within his heart.

ਜੇ ਕੋ ਅਪੁਨੀ ਸੋਭਾ ਲੋਰੈ ॥ ਸਾਧਸੰਗਿ ਇਹ ਹਉਮੈ ਛੋਰੈ ॥
Jae ko apnee sobhaa lorai.
Saadhsang aeh haumai chhorai.

ਜੇ ਕੋ ਜਨਮ ਮਰਣ ਤੇ ਡਰੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸਰਨੀ ਪਰੈ ॥
Jae ko janam maraṇ tae ḍarai.
Saadh janaa kee sarnee parai.

ਜਿਸੁ ਜਨ ਕਉ ਪ੍ਰਭ ਦਰਸ ਪਿਆਸਾ ॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਸਾ ॥ ੫ ॥
Jis jan kau Prabh daras piaasaa.
Nanak taa kai bal bal jaasaa.5.

ਸਗਲ ਪੁਰਖ ਮਹਿ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥ ਸਾਧਸੰਗਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥
Sagal purakh maih purakh pradhaan.
Saadhsang jaa kaa miṭai abhimaan.

ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ ॥ ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਊਚਾ ॥
Aapas kau jo jaaṇai neechaa.
So-oo ganeeai sabh tae oochaa.

ਜਾ ਕਾ ਮਨੁ ਹੋਇ ਸਗਲ ਕੀ ਰੀਨਾ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨਿ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥
Jaa kaa man hoae sagal kee reenaa.
Har Har Naam tin ghaṭ ghaṭ cheenaa.

ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥ ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥
Man apnae tae buraa miṭaanaa.
Paekhai sagal sriṣṭ saajnaa.

ਸੂਖ ਦੂਖ ਜਨ ਸਮ ਦ੍ਰਿਸਟੇਤਾ ॥ ਨਾਨਕ ਪਾਪ ਪੁੰਨ ਨਹੀ ਲੇਪਾ ॥ ੬ ॥
Sookh dookh jan sam driṣṭaetaa.
Nanak paap punn nahee laepaa.6.

If someone is seeking respect,
then he must give up his ego in the company of saints.

If someone dreads the cycle of births and deaths,
he must seek shelter in the feet of saintly men.

One who is desirous of a glimpse of God,
O Nanak! I sacrifice myself unto him.5.

That person is the greatest of all,
Who has lost his ego in the company of saints.

The one who considers himself to be the most lowly,
Should actually be considered the highest.

The one whose mind is humble like dust of everybody's feet,
Has recognised that God exists within every being.

The one who has wiped all vices from his mind,
He looks upon every being on this world as a friend.

O Nanak! Such beings are unmoved by happiness or grief.
They do not think in terms of virtues or sins before performing any action.6.

ਨਿਰਧਨ ਕਉ ਧਨੁ ਤੇਰੋ ਨਾਉ ॥ ਨਿਥਾਵੇ ਕਉ ਨਾਉ ਤੇਰਾ ਥਾਉ ॥
Nirdhan kau dhan taero naao.
Nithaavae kau naao taeraa thaao.

ਨਿਮਾਨੇ ਕਉ ਪ੍ਰਭ ਤੇਰੋ ਮਾਨੁ ॥ ਸਗਲ ਘਟਾ ਕਉ ਦੇਵਹੁ ਦਾਨੁ ॥
Nimaanae kau Prabh taero maan.
Sagal ghaṭaa kau daevoh daan.

ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥
Karan karaavanhaar suaamee.
Sagal ghaṭaa kae antarjaamee.

ਅਪਨੀ ਗਤਿ ਮਿਤਿ ਜਾਨਹੁ ਆਪੇ ॥ ਆਪਨ ਸੰਗਿ ਆਪਿ ਪ੍ਰਭ ਰਾਤੇ ॥
Apnee gat mit jaanoh aapae.
Aapaṇ sang aap Prabh raatae.

ਤੁਮ੍ਰੀ ਉਸਤਤਿ ਤੁਮ ਤੇ ਹੋਇ ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਇ ॥ ੭ ॥
Tumree ustat tum tae hoae.
Nanak avar na jaanas koae.7.

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥
Sarb dharam maih sraesṭ dharam.
Har ko Naam jap nirmal karam.

ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਊਤਮ ਕਿਰਿਆ ॥ ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ ॥
Sagal kriaa maih ootam kiriaa.
Saadhsang durmat mal hiriaa.

ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥
Sagal udam maih udam bhalaa.
Har kaa Naam japoh jee sadaa.

ur Name is the wealth for the poor.
u are the support of the destitute.

u are the pride of the meek.
u give away alms to all beings.

Lord! You Yourself do everything or get it done.
u have an insight into every heart.

God! Only You are aware of Your condition and extent.
u are completely lost in Yourself.

Nanak! Only You can express Your grandeur.
one else is even aware of it.7.

ant God's Name. This is the most veneered of religions
ity).
s the most sacred of Karmas (actions).

is activity is superior to all other activities,
ich is to sit in the company of saints and scrape the mind
of all the corrupt thoughts.

e most virtuous of endeavours is to,
ways chant the Guru's Name.

ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥ ਹਰਿ ਕੋ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਖਾਨੀ ॥
Sagal baanee maih ammrit baanee.
Har ko jas sun rasan bakhaanee.

ਸਗਲ ਥਾਨ ਤੇ ਓਹੁ ਊਤਮ ਥਾਨੁ ॥ ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ ॥ ੮ ॥ ੩
Sagal thaan tae oh ootam thaan.
Nanak jaih ghat vasai Har Naam.8.3.

ਸਲੋਕੁ ॥
Salok.

ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥
Nirguneeaar iaaniaa so Prabh sadaa samaal.

ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਹੀ ਨਾਲਿ ॥ ੧ ॥
Jin keeaa tis cheet rakh Nanak nibahee naal.1.

ਅਸਟਪਦੀ ॥
Astpadee.

ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤਿ ਪਰਾਨੀ ॥ ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ ॥
Ramaeeaa kae gun chaet paraanee.
Kavan mool tae kavan dristaanee.

ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ ॥ ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ
Jin toon saaj savaar seegaariaa.
Garabh agan maih jinaih ubaariaa.

ਬਾਰ ਬਿਵਸਥਾ ਤੁਝਹਿ ਪਿਆਰੈ ਦੂਧ ॥ ਭਰਿ ਜੋਬਨ ਭੋਜਨ ਸੁਖ ਸੂਧ ॥
Baar bivasthaa tujhaih piaarai doodh
Bhar joban bhojan sukh soodh.

The language which is the most nectar like,
s to hear Lord's Name with the ears and utter it with the ongue.

That place (heart) is the most sacred where the Lord's Name esides.8.3.

alok.

) Naively! O Meritless! Always remember that God.

) Nanak! The one Who has created you, keep Him ever in ind for He will always accompany you.1.

)ctet 4 starts.

) Man! Remember the virtues of magnificent Ram.
onder what He has turned you into considering what was our origin?

he one Who has created you, decorated you and improved ou;
he one Who saved you in the fire of womb;

he one Who feeds you milk in childhood;
nd provides food in youth and the wisdom of the key to appiness; Always remember Him.

ਬਿਰਧਿ ਭਇਆ ਊਪਰਿ ਸਾਕ ਸੈਨ ॥ ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ ॥
Biradh bhayaa oopar saak sain.
Mukh apiaao baiṭh kau dain.

ਇਹੁ ਨਿਰਗੁਨੁ ਗੁਨੁ ਕਛੂ ਨ ਬੂਝੈ ॥ ਬਖਸਿ ਲੇਹੁ ਤਉ ਨਾਨਕ ਸੀਝੈ ॥ ੧ ॥
Aeh nirgun gun kachhoo na boojhai.
Bakhas laeh tau Nanak seejhai.1.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਧਰ ਊਪਰਿ ਸੁਖਿ ਬਸਹਿ ॥ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਬਨਿਤਾ ਸੰਗਿ ਹਸਹਿ ।
Jaih prasaad dhar oopar sukh basaih.
Sut bhraat meet banitaa sang hasaih.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੀਵਹਿ ਸੀਤਲ ਜਲਾ ॥ ਸੁਖਦਾਈ ਪਵਨੁ ਪਾਵਕੁ ਅਮੁਲਾ ॥
Jaih prasaad peevaih seetal jalaa.
Sukhdaaee pavan paavak amulaa.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਭੋਗਹਿ ਸਭਿ ਰਸਾ ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਸੰਗਿ ਸਾਥਿ ਬਸਾ ॥
Jaih prasaad bhogaih sabh rasaa.
Sagal samagree sang saath basaa.

ਦੀਨੇ ਹਸਤ ਪਾਵ ਕਰਨ ਨੇਤ੍ਰ ਰਸਨਾ ॥ ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਸੰਗਿ ਰਚਨਾ ।
Deenae hast paav karan naetra rasnaa.
Tisaih tiaag avar sang rachnaa.

ਐਸੇ ਦੋਖ ਮੂੜ ਅੰਧ ਬਿਆਪੇ ॥ ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਆਪੇ ॥ ੨ ॥
Aisae dokh moor andh biaapae.
Nanak kaaḍh laeh Prabh aapae.2.

ਆਦਿ ਅੰਤਿ ਜੋ ਰਾਖਨਹਾਰੁ ॥ ਤਿਸ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ ਗਵਾਰੁ ॥
Aad ant jo raakhanhaar.
Tis sio preet na karai gavaar.

When you grow old, the One Who provides relatives to serve
you, Who gives you food to eat while you sit comfortably,
always remember Him.

Still the meritless being does not realise His benevolence.
O Nanak! Bless him to be successful in the real endeavour of
life (which is to chant Lord's Name).1.

The one with Whose Grace you exist happily on earth,
And laugh with your son, brother, friend and wife;

The one with Whose Grace you enjoy the cool water,
And the comforting air and useful fire;

With Whose Grace you enjoy all worldly pleasures,
and exist with all these objects that you use;

The one Who has given you the hands, feet, ears, eyes and
tongue; You have forgotten that Lord (Who provides all these
things) and are lost in something else.

These mad blind beings are caught up in vices.
O Nanak! Kindly save them from these sins.2.

The one Who protects him since birth to death,
the foolish being does not love that Lord.

ਜਾ ਕੀ ਸੇਵਾ ਨਵ ਨਿਧਿ ਪਾਵੈ ॥ ਤਾ ਸਿਉ ਮੂੜਾ ਮਨੁ ਨਹੀ ਲਾਵੈ ॥
Jaa kee saevaa nav nidh paavai.
Taa sio mooṛaa man nahee laavai.

ਜੋ ਠਾਕੁਰੁ ਸਦ ਸਦਾ ਹਜੂਰੇ ॥ ਤਾ ਕਉ ਅੰਧਾ ਜਾਨਤ ਦੂਰੇ ॥
Jo Ṭhaakur sad sadaa hajoorae.
Taa kau andhaa jaanat doorae.

ਜਾ ਕੀ ਟਹਲ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥ ਤਿਸਹਿ ਬਿਸਾਰੈ ਮੁਗਧੁ ਅਜਾਨੁ ॥
Jaa kee ṭaihail paavai dargaih maan.
Tisaih bisaarai mugadh ajaan.

ਸਦਾ ਸਦਾ ਇਹੁ ਭੂਲਨਹਾਰੁ ॥ ਨਾਨਕ ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ॥ ੩ ॥
Sadaa sadaa aeh bhoolanhaar.
Nanak raakhanhaar apaar.3.

ਰਤਨੁ ਤਿਆਗਿ ਕਉਡੀ ਸੰਗਿ ਰਚੈ ॥ ਸਾਚੁ ਛੋਡਿ ਝੂਠ ਸੰਗਿ ਮਚੈ ॥
Ratan tiaag kauḍee sang rachai.
Saach chhoḍ jhooṭh sang machai.

ਜੋ ਛਡਨਾ ਸੁ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨੈ ॥ ਜੋ ਹੋਵਨੁ ਸੋ ਦੂਰਿ ਪਰਾਨੈ ॥
Jo chhaḍnaa so asthir kar maanai.
Jo hovan so door paraanai.

ਛੋਡਿ ਜਾਇ ਤਿਸ ਕਾ ਸ੍ਰਮੁ ਕਰੈ ॥ ਸੰਗਿ ਸਹਾਈ ਤਿਸੁ ਪਰਹਰੈ ॥
Chhoḍ jaae tis kaa sram karai.
Sang sahaaee tis par-harai

ਚੰਦਨ ਲੇਪੁ ਉਤਾਰੈ ਧੋਇ ॥ ਗਰਧਬ ਪ੍ਰੀਤਿ ਭਸਮ ਸੰਗਿ ਹੋਇ ॥
Chandan laep utaarai dhoae.
Gardhab preet bhasam sang hoae.

/ virtue of serving Whom he obtains all nine treasures of this
orld,
ıe foolish being does not enjoin his heart to Him.

ıe one Who is always with him,
ıe blind being assumes Him to be distant.

/ serving Whom respect is earned in Lord's shrine,
ıe foolish and naive being forgets that Lord.

ıe beings always commit mistakes.
Nanak! Great is the Lord, the Saviour (Who ignores them).3.

ıe materialistic being has lost sight of gems and is running
ter pennies. Forgetting the True Lord he is too proud of
jects (that are transitory).

ıe Maya which is only a temporary companion, he considers
as permanent. But the death which will meet him for sure, he
nsiders it to be distant.

works regularly for those objects which would eventually
ave him.
has forgotten the one Who always helps him.

you smear a donkey with a paste of sandalwood, it washes it
f.
love is with ash that it covers itself with.

ਅੰਧ ਕੂਪ ਮਹਿ ਪਤਿਤ ਬਿਕਰਾਲ ॥ ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਦਇਆਲ ॥ ੪
Andh koop maih patit bikraal.
Nanak kaaḍh laeh Prabh dayaal.4.

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥
Kartoot pasoo kee maanas jaat.
Lok pachaaraa karai din raat.

ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ ॥ ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ ॥
Baahar bhaekh antar mal maayaa.
Chhapas naahae kachh karai chhapaayaa.

ਬਾਹਰਿ ਗਿਆਨ ਧਿਆਨ ਇਸਨਾਨ ॥ ਅੰਤਰਿ ਬਿਆਪੈ ਲੋਭੁ ਸੁਆਨੁ ॥
Baahar giaan dhiaan isnaan.
Antar biaapai lobh suaan.

ਅੰਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹ ॥ ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਥਾਹ ॥
Antar agan baahar tan suaah.
Gal paathar kaisae tarai athaah.

ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਪ੍ਰਭੁ ਆਪਿ ॥ ਨਾਨਕ ਤੇ ਜਨ ਸਹਜਿ ਸਮਾਤਿ ॥ ੫ ॥
Jaa kai antar basai Prabh aap.
Nanak tae jan saihaij samaat.5.

ਸੁਨਿ ਅੰਧਾ ਕੈਸੇ ਮਾਰਗੁ ਪਾਵੈ ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਓੜਿ ਨਿਬਹਾਵੈ ॥
Sun andhaa kaisae maarag paavai.
Kar gaih laeh oṛ nib-haavai.

ਕਹਾ ਬੁਝਾਰਤਿ ਬੂਝੈ ਡੋਰਾ ॥ ਨਿਸਿ ਕਹੀਐ ਤਉ ਸਮਝੈ ਭੋਰਾ ॥
Kahaa bujhaarat boojhai ḍoraa.
Nis kaheeai tau samjhai bhoraa.

The beings have fallen into the dreadful well of Maya.
O Nanak! Pray that the Benevolent Lord takes them out.4.

His deeds are those of animals but species is of man,
Day and night he is maintaining a pretence.

He wears a religious outfit but is defiled with the filth of Maya inside.
But the filth of mind cannot be hidden by an outer garb.

He talks about bathing at holy places, exhibits knowledge and even sits for deep meditation,
But within him the greedy dog is pressing upon him.

His mind is burning with desires but body is smeared with ash.
When there are stones of vices all around his neck, how can he swim across the endless life ocean?

The ones within whom He Himself resides,
O Nanak! They stay in a state of mental unshakeability.5.

How can a blind man find the way by mere hearing.
O Lord! Hold his hand so that he can maintain his love till the end.

How can a deaf understand from a mere gesture?
If you signal him that its night he deciphers it to be a day.

ਕਹਾ ਬਿਸਨਪਦ ਗਾਵੈ ਗੁੰਗ ॥ ਜਤਨ ਕਰੈ ਤਉ ਭੀ ਸੁਰ ਭੰਗ ॥
Kahaa bisan-pad gaavai gung.
Jatan karai tau bhee sur bhang.

ਕਹ ਪਿੰਗੁਲ ਪਰਬਤ ਪਰ ਭਵਨ ॥ ਨਹੀ ਹੋਤ ਊਹਾ ਉਸੁ ਗਵਨ ॥
Kaih pingal parbat par bhavan.
Nahee hot oohaa us gavan.

ਕਰਤਾਰ ਕਰੁਣਾ ਮੈ ਦੀਨੁ ਬੇਨਤੀ ਕਰੈ ॥ ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ ॥ ੬ ॥
Kartaar karuṇaa mai deen baentee karai.
Nanak tumree kirpaa tarai.6.

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥ ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥
Sang sahaaee so aavai na cheet.
Jo bairaaee taa sio preet.

ਬਲੂਆ ਕੇ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ ॥ ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ॥
Balooaa kae graih bheetar basai.
Anad kael maayaa rang rasai.

ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ ॥ ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ ॥
Driṛ kar maanai manaih prateet.
Kaal na aavai mooṛae cheet.

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥
Bair birodh kaam krodh moh.
Jhooṭh bikaar mahaa lobh dhroh.

ਇਆਹੂ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥
ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥ ੭ ॥
Iaahoo jugat bihaanae kaee janam.
Nanak raakh laeh aapan kar karam.7.

How can a dumb sing.
Even if he tries his rhythm stands broken.

How can a crippled tread the mountainous paths?
He cannot reach there even if he wants.

O Lord! O Ocean of Compassion! The humble servant prays before thee,
For he can float across this life ocean only with Your Grace.6.

The Lord, Who is the companion of this foolish person, he does not remember Him.
Instead he loves his enemies.

He resides in a house made of sand.
But even then he is busy enjoying pleasures of Maya all the time.

He has established a false belief that he is going to live forever.
But the foolish one never thinks about his death.

Enmity, opposition, lust, temper and attachment;
Lies, vices, immense greed and betrayal;

His many lives have passed treading this path (of sinful acts).
O Nanak! Plead before the Lord to save this being with His Grace.7.

ਤੂ ਠਾਕੁਰੁ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੀ ਰਾਸਿ ॥
Too Ṭhaakur tum paih ardaas.
Jeeo pinḍ sabh taeree raas.

ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੂਖ ਘਨੇਰੇ ॥
Tum maat pitaa ham baarik taerae.
Tumree kripaa maih sookh ghanaerae.

ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥ ਊਚੇ ਤੇ ਊਚਾ ਭਗਵੰਤ ॥
Koae na jaanai tumraa ant.
Oochae tae oochaa bhagwant.

ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੂਤ੍ਰਿ ਧਾਰੀ ॥ ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥
Sagal samagree tumrai sootra dhaaree.
Tum tae hoae so aagiaakaaree.

ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥ ੮ ॥ ੪ ॥
Tumree gat mit tum hee jaanee.
Nanak daas sadaa kurbaanee.8.4.

ਸਲੋਕੁ ॥
Salok.

ਦੇਨਹਾਰੁ ਪ੍ਰਭ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ ॥
Daenhaar Prabh chhoḍ kai laagaeh aan suaae.

ਨਾਨਕ ਕਹੂ ਨ ਸੀਝਈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥੧ ॥
Nanak kahoo na seejhaee bin naavai pat jaae.1.

ਅਸਟਪਦੀ ॥
Aṣtpadee.

O Lord! You are our owner, we pray before You.
This life and body are all Your bounties.

You are our father and mother, we being Your kids.
There is limitless happiness in Your Benevolence.

No one can gauge your extent (in time or space).
You are the Supreme God.

All worldly objects are stabilized under Your Will.
Your creation is operating under Your Command.

How grand are You? Only Yourself You know Your condition and extent.
O Nanak! Your servants are always of sacrifice unto You.8.4.

Salok.

Giving up the Supreme Benefactor the beings indulge in other tastes.

O Nanak! Such people are never successful, as without Lord's Name they lose their respect.1.

Octet 5 starts.

ਦਸ ਬਸਤੂ ਲੇ ਪਾਛੈ ਪਾਵੈ ॥ ਏਕ ਬਸਤੁ ਕਾਰਨਿ ਬਿਖੋਟਿ ਗਵਾਵੈ ॥
Das bastoo lae paachhai paavai.
Aek bast kaaran bikhoṭ gavaavai.

ਏਕ ਭੀ ਨ ਦੇਇ ਦਸ ਭੀ ਹਿਰਿ ਲੇਇ ॥ ਤਉ ਮੂੜਾ ਕਹੁ ਕਹਾ ਕਰੇਇ ॥
Aek bhee na dae das bhee hir lae.
Tau mooṛaa kauh kahaa karae.

ਜਿਸੁ ਠਾਕੁਰ ਸਿਉ ਨਾਹੀ ਚਾਰਾ ॥ ਤਾ ਕਉ ਕੀਜੈ ਸਦ ਨਮਸਕਾਰਾ ॥
Jis Ṭhaakur sio naahee chaaraa.
Taa kau keejai sad namaskaaraa.

ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਪ੍ਰਭੁ ਮੀਠਾ ॥ ਸਰਬ ਸੂਖ ਤਾਹੂ ਮਨਿ ਵੂਠਾ ॥
Jaa kai man laagaa Prabh meeṭhaa.
Sarb sookh taahoo man vooṭhaa.

ਜਿਸੁ ਜਨ ਅਪਨਾ ਹੁਕਮੁ ਮਨਾਇਆ ॥ ਸਰਬ ਥੋਕ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ ॥ ੧ ॥
Jis jan apnaa hukam manaayaa.
Sarb thok Nanak tin paayaa.1.

ਅਗਨਤ ਸਾਹੁ ਅਪਨੀ ਦੇ ਰਾਸਿ ॥ ਖਾਤ ਪੀਤ ਬਰਤੈ ਅਨਦ ਉਲਾਸਿ ॥
Aganat saah apnee dae raas.
Khaat peet bartai anad ulaas.

ਅਪੁਨੀ ਅਮਾਨ ਕਛੁ ਬਹੁਰਿ ਸਾਹੁ ਲੇਇ ॥ ਅਗਿਆਨੀ ਮਨਿ ਰੋਸੁ ਕਰੇਇ ॥
Apnee amaan kachh bauhar saah lae.
Agiaanee man ros karae.

ਅਪਨੀ ਪਰਤੀਤਿ ਆਪ ਹੀ ਖੋਵੈ ॥ ਬਹੁਰਿ ਉਸ ਕਾ ਬਿਸ੍ਵਾਸੁ ਨ ਹੋਵੈ ॥
Apnee parteet aap hee khovai.
Bauhar us kaa biswaas na hovai.

The being relishes the ten objects he is granted;
But loses his trust for one object.

What if God does not give us even one object and takes back the ten He has granted?
O Foolish Man! What do you think can you do then?

The Lord without Whom you can do nothing;
You should always bow your head in salutation before Him.

The one who likes the Lord in His mind;
All happiness settles down in His heart.

O Nanak! The one whom He ordains to follow His Will;
He has obtained all the objects.1.

God gives away His wealth of countless objects to the human.
The being eats and drinks and consumes them with delight.

If the Lord takes back some of His entrusted objects,
The naive mind complains.

He himself loses his trust;
And then the Lord no longer trusts him.

ਜਿਸ ਕੀ ਬਸਤੁ ਤਿਸੁ ਆਗੈ ਰਾਖੈ ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨੈ ਮਾਥੈ ॥
Jis kee bast tis aagai raakhai.
Prabh kee aagiaa maanai maathai.

ਉਸ ਤੇ ਚਉਗੁਨ ਕਰੈ ਨਿਹਾਲੁ ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਸਦਾ ਦਇਆਲੁ ॥ ੨ ॥
Us tae chaugun karai nihaal. Nanak Saahib sadaa dayaal.2.

ਅਨਿਕ ਭਾਤਿ ਮਾਇਆ ਕੇ ਹੇਤ ॥ ਸਰਪਰ ਹੋਵਤ ਜਾਨੁ ਅਨੇਤ ॥
Anik bhaat maayaa kae haet.
Sarpar hovat jaan anaet.

ਬਿਰਖ ਕੀ ਛਾਇਆ ਸਿਉ ਰੰਗੁ ਲਾਵੈ ॥ ਓਹ ਬਿਨਸੈ ਉਹੁ ਮਨਿ ਪਛੁਤਾਵੈ ॥
Birakh kee chhaayaa sio rang laavai.
Oh binsai oh man pachhtaavai.

ਜੋ ਦੀਸੈ ਸੋ ਚਾਲਨਹਾਰੁ ॥ ਲਪਟਿ ਰਹਿਓ ਤਹ ਅੰਧ ਅੰਧਾਰੁ ॥
Jo deesai so chaalanhaar.
Lapaṭ rahio taih andh andhaar.

ਬਟਾਊ ਸਿਉ ਜੋ ਲਾਵੈ ਨੇਹ ॥ ਤਾ ਕਉ ਹਾਥਿ ਨ ਆਵੈ ਕੇਹ ॥
Baṭaaoo sio jo laavai naeh.
Taa kau haath na aavai kaeh.

ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਪ੍ਰੀਤਿ ਸੁਖਦਾਈ ॥
ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਆਪਿ ਲਏ ਲਾਈ ॥ ੩ ॥
Man Har kae Naam kee preet sukhdaaee.
Kar kirpaa Nanak aap laye laaee.3.

ਮਿਥਿਆ ਤਨੁ ਧਨੁ ਕੁਟੰਬੁ ਸਬਾਇਆ ॥ ਮਿਥਿਆ ਹਉਮੈ ਮਮਤਾ ਮਾਇਆ ॥
Mithiaa tan dhan kuṭamb sabaayaa.
Mithiaa haumai mamtaa maayaa.

he surrenders with pleasure what is already His;
d readily accepts the Will of God;

ıen God gives him four times of what he previously had.
Nanak! Lord is always Benevolent.2.

ɔve for Maya assumes various forms.
ıt all these are eventually destructible.

ɜ falls in love with a shadow.
ıe shadow then disappears and then he repents.

ll that you see is destructible.
ıe blind being is clasping to his bosom, such a world.

ıe human who falls in love with a traveller;
the end he is left with nothing in his hands.

Mind! The love of Lord is soothing.
Nanak! Only those fall in His love who receive His Grace.3.

ıis body, wealth and family, are all destructible entities.
ʒo, attachment and maya are all illusory.

ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਧਨ ਮਾਲ ॥ ਮਿਥਿਆ ਕਾਮ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥
Mithiaa raaj joban dhan maal.
Mithiaa kaam krodh bikraal.

ਮਿਥਿਆ ਰਥ ਹਸਤੀ ਅਸ੍ਵ ਬਸਤ੍ਰਾ ॥ ਮਿਥਿਆ ਰੰਗ ਸੰਗਿ ਮਾਇਆ ਪੇਖਿ ਹਸਤ
Mithiaa rath hastee asva bastraa.
Mithiaa rang sang maayaa paekh hastaa.

ਮਿਥਿਆ ਧ੍ਰੋਹ ਮੋਹ ਅਭਿਮਾਨੁ ॥ ਮਿਥਿਆ ਆਪਸ ਊਪਰਿ ਕਰਤ ਗੁਮਾਨੁ ॥
Mithiaa dhroh moh abhimaan.
Mithiaa aapas oopar karat gumaan.

ਅਸਥਿਰੁ ਭਗਤਿ ਸਾਧ ਕੀ ਸਰਨ ॥
ਨਾਨਕ ਜਪਿ ਜਪਿ ਜੀਵੈ ਹਰਿ ਕੇ ਚਰਨ ॥ ੪ ॥
Asthir bhagat saadh kee saran.
Nanak jap jap jeevai Har kae charan.4.

ਮਿਥਿਆ ਸ੍ਰਵਨ ਪਰ ਨਿੰਦਾ ਸੁਨਹਿ ॥ ਮਿਥਿਆ ਹਸਤ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ
Mithiaa sravan par nindaa sunaih.
Mithiaa hast par darab kau hiraih.

ਮਿਥਿਆ ਨੇਤ੍ਰ ਪੇਖਤ ਪਰ ਤ੍ਰਿਅ ਰੂਪਾਦ ॥ ਮਿਥਿਆ ਰਸਨਾ ਭੋਜਨ ਅਨ ਸ੍ਵਾਦ
Mithiaa naetra paekhat par tria roopaad.
Mithiaa rasnaa bhojan an svaad.

ਮਿਥਿਆ ਚਰਨ ਪਰ ਬਿਕਾਰ ਕਉ ਧਾਵਹਿ ॥ ਮਿਥਿਆ ਮਨ ਪਰ ਲੋਭ ਲੁਭਾਵਹਿ
Mithiaa charan par bikaar kau dhaavaeh.
Mithiaa man par lobh lubhaavaeh.

ਮਿਥਿਆ ਤਨ ਨਹੀ ਪਰਉਪਕਾਰਾ ॥ ਮਿਥਿਆ ਬਾਸੁ ਲੇਤ ਬਿਕਾਰਾ ॥
Mithiaa tan nahee parupkaaraa. Mithiaa baas laet bikaara

ngdom, youthhood and wealth are all illusory.
ıst and excess anger are all a waste.

ıe chariots, the horses and elephants are all but useless.
ɔoking at these various colours of Maya and laughing, is
ıtile.

eception, attachment and ego are all futile.
eing too proud of one's self is worthless too.

he only thing that is worthy is devotion done in a Guru's
helter.
) Nanak! The true purpose of a human's life is achieved by
hanting His Name in the shelter of His feet.4.

he ears are a waste if they relish alien vilification.
he hands are a waste if they grab alien money.

Waste are the eyes that seek alien women.
utile is the tongue if it relishes food and other tastes.

Useless are the feet if they run to harm others.
O Mind! You are worthless if you cherish alien money.

Waste are the bodies that do not exhibit kindness to others.
Useless is the nose indulged in smelling vices.

ਬਿਨੁ ਬੂਝੇ ਮਿਥਿਆ ਸਭ ਭਏ॥ ਸਫਲ ਦੇਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ॥ ੫॥
Bin boojhae mithiaa sabh bhaye.
Saphal daeh Nanak Har Har Naam laye.5.

ਬਿਰਥੀ ਸਾਕਤ ਕੀ ਆਰਜਾ॥ ਸਾਚ ਬਿਨਾ ਕਹ ਹੋਵਤ ਸੂਚਾ॥
Birthee saakat kee aarjaa.
Saach binaa kaih hovat soochaa.

ਬਿਰਥਾ ਨਾਮ ਬਿਨਾ ਤਨੁ ਅੰਧ॥ ਮੁਖਿ ਆਵਤ ਤਾ ਕੈ ਦੁਰਗੰਧ॥
Birthaa Naam binaa tan andh.
Mukh aavat taa kai durgandh.

ਬਿਨੁ ਸਿਮਰਨ ਦਿਨੁ ਰੈਨਿ ਬ੍ਰਿਥਾ ਬਿਹਾਇ॥ ਮੇਘ ਬਿਨਾ ਜਿਉ ਖੇਤੀ ਜਾਇ॥
Bin simran din rain brithaa bihaae.
Maegh binaa jio khaetee jaae.

ਗੋਬਿਦ ਭਜਨ ਬਿਨੁ ਬ੍ਰਿਥੇ ਸਭ ਕਾਮ॥ ਜਿਉ ਕਿਰਪਨ ਕੇ ਨਿਰਾਰਥ ਦਾਮ॥
Gobid bhajan bin brithae sabh kaam.
Jio kirpan kae niraarath daam.

ਧੰਨਿ ਧੰਨਿ ਤੇ ਜਨ ਜਿਹ ਘਟਿ ਬਸਿਓ ਹਰਿ ਨਾਉ॥
Dhann dhann tae jan jaih ghaṭ basio Har naao.

ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਉ॥ ੬॥
Nanak taa kai bal bal jaao.6.

ਰਹਤ ਅਵਰ ਕਛੁ ਅਵਰ ਕਮਾਵਤ॥
Raihait avar kachh avar kamaavat.

ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਮੁਖਹੁ ਗੰਢ ਲਾਵਤ॥
Man nahee preet mukhoh ganḍh laavat.

'ithout realisation of their real purpose of existence, all these
›dy parts are useless.
nly that body is worthy which chants Lord's Name.5.

ıtile is the life of one broken from God;
ecause without Lord's Name how can he be pure?

/ithout Name, the blind materialistic's body is of no use.
is mouth smells of vilification.

he days and nights of a materialist are waste without
ıeditation of Divine Name;
ıst as a field is rendered fruitless without rain.

Vithout Divine meditation all tasks are worthless;
ıst as the wealth of a miser is of no use to him.

ɔreat are the men who have Lord's Name in their hearts.

) Nanak! I sacrifice myself unto them.6.

Che religious signs he decorates himself with, present a
›icture different from his real self.

Ie has no love in his mind (for the Lord) but tries to cover up
or it with empty talk.

ਜਾਨਨਹਾਰ ਪ੍ਰਭੂ ਪਰਬੀਨ ॥ ਬਾਹਰਿ ਭੇਖ ਨ ਕਾਹੂ ਭੀਨ ॥
Jaananhaar Prabhoo parbeen.
Baahar bhaekh na kaahoo bheen.

ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥ ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥
Avar updaesai aap na karai.
Aavat jaavat janamai marai.

ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥ ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ ॥
Jis kai antar basai Nirankaar.
Tis kee seekh tarai sansaar.

ਜੋ ਤੁਮ ਭਾਨੇ ਤਿਨ ਪ੍ਰਭੁ ਜਾਤਾ ॥ ਨਾਨਕ ਉਨ ਜਨ ਚਰਨ ਪਰਾਤਾ ॥ ੭ ॥
Jo tum bhaanae tin Prabh jaataa.
Nanak un jan charan paraataa.7.

ਕਰਉ ਬੇਨਤੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਜਾਨੈ ॥ ਅਪਨਾ ਕੀਆ ਆਪਹਿ ਮਾਨੈ ॥
Karau baentee Paarbrahm sabh jaanai.
Apnaa keeaa aapaeh maanai.

ਆਪਹਿ ਆਪ ਆਪਿ ਕਰਤ ਨਿਬੇਰਾ ॥
ਕਿਸੈ ਦੂਰਿ ਜਨਾਵਤ ਕਿਸੈ ਬੁਝਾਵਤ ਨੇਰਾ ॥
Aapaeh aap aap karat nibaeraa.
Kisai door janaavat kisai bujhaavat naeraa.

ਉਪਾਵ ਸਿਆਨਪ ਸਗਲ ਤੇ ਰਹਤ ॥ ਸਭੁ ਕਛੁ ਜਾਨੈ ਆਤਮ ਕੀ ਰਹਤ ॥
Upaav siaanap sagal tae raihait.
Sabh kachh jaanai aatam kee raihait.

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਲੜਿ ਲਾਇ ॥ ਥਾਨ ਥਨੰਤਰਿ ਰਹਿਆ ਸਮਾਇ ॥
Jis bhaavai tis laye lar laae.
Thaan thanantar rahiaa samaae.

e Omniscient Lord is all intelligent.
: is never impressed by mere outer garbs (as he can scan thin).

ıe one who directs others but himself does not indulge (in anting His Name),
always caught in the cycle of births and deaths.

ıe one within whom resides the Lord.
ith his instruction the world is saved from vices.

ıe devotees You love recognise Your presence.
Nanak! I yearn to kiss the feet of such men.7.

hatever I pray, the Lord knows it all.
e Himself awards respect to beings created by Him.

he Lord Himself takes the decision,
nd accordingly dawns the realization on some that Lord is ear while makes others feel that He's distant.

od is beyond all efforts and wits, which fail to please Him.
ecause He is aware of the actual state of the soul of the eings.

he ones He likes He attaches them to Himself.
Ie is present everywhere.

ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਕਿਰਪਾ ਕਰੀ ॥ ਨਿਮਖ ਨਿਮਖ ਜਪਿ ਨਾਨਕ ਹਰੀ ॥ ੮ ॥ ੫ ॥
So saevak jis kirpaa karee.
Nimakh nimakh jap Nanak Haree.8.5.

ਸਲੋਕੁ ॥
Salok.

ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥
Kaam krodh ar lobh moh binas jaae ahammaev.

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥ ੧ ॥
Nanak Prabh sarṇaagatee kar prasaad Gurdaev.1.

ਅਸਟਪਦੀ ॥
Aṣtpadee.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਖਾਹਿ ॥ ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖੁ ਮਨ ਮਾਹਿ ॥
Jaih prasaad chhateeh ammrit khaahae.
Tis Thaakur kau rakh man maahae.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ ॥ ਤਿਸ ਕਉ ਸਿਮਰਤ ਪਰਮ ਗਤਿ ਪਾਵਹਿ
Jaih prasaad sugandhat tan laavaeh.
Tis kau simrat param gat paavaeh.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ ॥ ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਅੰਦਰਿ ॥
Jaih prasaad basaih sukh mandar.
Tisaih dhiaae sadaa man andar.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ ॥ ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ॥
Jaih prasaad graih sang sukh basnaa.
Aaṭh paihair simroh tis rasnaa.

Only the one, the Lord showers His benevolence on, becomes His real servant (devotee).
O Nanak! Remember such a Lord with every eye-blink.8.5.

Salok.

Lust, anger, greed, attachment and ego, all these are destroyed.

O Nanak! Pray, 'O Gurudev! O Lord! I have come to Your shelter, so rid me of all these vices.'1.

Octet 6 starts.

The Lord with Whose Grace you eat various dainties,
Keep Him in Your mind.

With Whose Grace you cover yourself with pleasant smells;
By remembering Him you would earn a position of dignity.

With Whose Grace you reside in comfortable abodes;
Always Chant His Name in your mind.

With Whose Grace you live happily at your home;
Chant His Name all through the day with your tongue.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੰਗ ਰਸ ਭੋਗ ॥ ਨਾਨਕ ਸਦਾ ਧਿਆਈਐ ਧਿਆਵਨ ਜੋਗ ॥ ੧ ॥
Jaih prasaad rang ras bhog.
Nanak sadaa dhiaaeeai dhiaavan jog.1.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਟ ਪਟੰਬਰ ਹਢਾਵਹਿ ॥
ਤਿਸਹਿ ਤਿਆਗਿ ਕਤ ਅਵਰ ਲੁਭਾਵਹਿ ॥
Jaih prasaad paaṭ paṭambar haḍhaavaeh.
Tisaih tiaag kat avar lubhaavaeh.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੇਜ ਸੋਈਜੈ ॥ ਮਨ ਆਠ ਪਹਰ ਤਾ ਕਾ ਜਸੁ ਗਾਵੀਜੈ ॥
Jaih prasaad sukh saej soeejai.
Man aaṭh paihair taa kaa jas gaaveejai.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝੁ ਸਭੁ ਕੋਊ ਮਾਨੈ ॥ ਮੁਖਿ ਤਾ ਕੋ ਜਸੁ ਰਸਨ ਬਖਾਨੈ ॥
Jaih prasaad tujh sabh ko-oo maanai.
Mukh taa ko jas rasan bakhaanai.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੋ ਰਹਤਾ ਧਰਮੁ ॥ ਮਨ ਸਦਾ ਧਿਆਇ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮੁ ॥
Jaih prasaad taero raihtaa dharam.
Man sadaa dhiaae kaeval Paarbrahm.

ਪ੍ਰਭ ਜੀ ਜਪਤ ਦਰਗਹ ਮਾਨੁ ਪਾਵਹਿ ॥ ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹਿ ॥ ੨ ॥
Prabh jee japat dargaih maan paavaeh.
Nanak pat saetee ghar jaavaeh.2.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਰੋਗ ਕੰਚਨ ਦੇਹੀ ॥ ਲਿਵ ਲਾਵਹੁ ਤਿਸੁ ਰਾਮ ਸਨੇਹੀ ॥
Jaih prasaad aarog kanchan daehee.
Liv laavoh tis Raam sanaehee.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਓਲਾ ਰਹਤ ॥ ਮਨ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ ॥
Jaih prasaad taeraa olaa raihait.
Man sukh paavaeh Har Har jas kaihait.

O Nanak! With Whose Grace you enjoy all pleasures and eatables, you must worship the ever Venerable Lord.1.

With Whose Grace you wear silken clothes;
Abandoning Him, what greed are you running after?

With Whose Grace you sleep merrily on your comfortable bed;
O Mind! Must you sing in adoration of such a Lord all through the day.

With Whose Grace every human respects you;
Sing His praises ever through your mouth with your tongue.

With Whose Grace your religion is maintained;
O Mind! You always chant His Name.

By chanting His Name, you will be honoured in His court;
And you would depart as a respected person for your abode in the world beyond.2.

With Whose Grace you possess a gold like disease free body;
Attach your consciousness to that Lord.

With Whose Grace your real self remains hidden;
O Mind! By applauding such a Lord you would reign in happiness.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਸਗਲ ਛਿਦ੍ ਢਾਕੇ ॥ ਮਨ ਸਰਨੀ ਪਰੁ ਠਾਕੁਰ ਪ੍ਰਭ ਤਾ ਕੈ ॥
Jaih prasaad taerae sagal chhidra ḍhaakae.
Man sarnee par Ṭhaakur Prabh taa kai.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝੁ ਕੋ ਨ ਪਹੂਚੈ ॥ ਮਨ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਪ੍ਰਭ ਊਚੇ ॥
Jaih prasaad tujh ko na pahoochai.
Man saas saas simroh Prabh oochae.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਈ ਦੁਲਭ ਦੇਹ ॥ ਨਾਨਕ ਤਾ ਕੀ ਭਗਤਿ ਕਰੇਹ ॥ ੩ ॥
Jaih prasaad paaee durlabh daeh.
Nanak taa kee bhagat karaeh.3.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਭੂਖਨ ਪਹਿਰੀਜੈ ॥ ਮਨ ਤਿਸੁ ਸਿਮਰਤ ਕਿਉ ਆਲਸੁ ਕੀਜੈ ॥
Jaih prasaad aabhookhan paihreejai.
Man tis simrat kio aalas keejai.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਅਸੂ ਹਸਤਿ ਅਸਵਾਰੀ ॥ ਮਨ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਕਬਹੂ ਨ ਬਿਸਾਰੀ ॥
Jaih prasaad asv hast asvaaree.
Man tis Prabh kau kab-hoo na bisaaree.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਾਗ ਮਿਲਖ ਧਨਾ ॥ ਰਾਖੁ ਪਰੋਇ ਪ੍ਰਭੁ ਅਪੁਨੇ ਮਨਾ ॥
Jaih prasaad baag milakh dhanaa.
Raakh paroae Prabh apnae manaa.

ਜਿਨਿ ਤੇਰੀ ਮਨ ਬਨਤ ਬਨਾਈ ॥ ਊਠਤ ਬੈਠਤ ਸਦ ਤਿਸਹਿ ਧਿਆਈ ॥
Jin taeree man banat banaaee.
Ooṭhat baiṭhat sad tisaih dhiaaee.

ਤਿਸਹਿ ਧਿਆਇ ਜੋ ਏਕ ਅਲਖੈ ॥ ਈਹਾ ਊਹਾ ਨਾਨਕ ਤੇਰੀ ਰਖੈ ॥ ੪ ॥
Tisaih dhiaae jo aek alakhai.
Eehaa oohaa Nanak taeree rakhai.4.

With Whose Grace all your vices are concealed;
O Mind! You must seek shelter of such a Lord.

With Whose Grace none can equate you;
O Mind! Meditate that Lord in each and every breath.

O Nanak! With Whose Grace you got a human's body which is difficult to obtain;
be devoted to that Lord.3.

With Whose Grace you decorate yourself in jewellery;
Meditate on Him; why do you lack in effort?

With Whose Grace you ride the horses and elephants;
O Mind! Never forget such a Lord.

With Whose Grace you own gardens, properties and wealth;
Bead such a Lord into your mind.

O Mind! The Lord Who has created you;
Meditate on Him in wakefullness and sleep.

Contemplate Him Who is One and Limitless;
Because He is the one Who will maintain your dignity in this world and the next.4.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਕਰਹਿ ਪੁੰਨ ਬਹੁ ਦਾਨ ॥ ਮਨ ਆਠ ਪਹਰ ਕਰਿ ਤਿਸ ਕਾ ਧਿਆਨ ॥
Jaih prasaad karaih punn bauh daan.
Man aaṭh paihair kar tis kaa dhiaan.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੀ ॥
Jaih prasaad too aachaar biohaaree.
Tis Prabh kau saas saas chitaaree.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਸੁੰਦਰ ਰੂਪੁ ॥ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਸਦਾ ਅਨੂਪੁ ॥
Jaih prasaad taeraa sundar roop.
So Prabh simroh sadaa anoop.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਦਾ ਦਿਨ ਰਾਤਿ ॥
Jaih prasaad taeree neekee jaat.
So Prabh simar sadaa din raat.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਪਤਿ ਰਹੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਜਸੁ ਕਹੈ ॥ ੫ ॥
Jaih prasaad taeree pat rahai.
Gur prasaad Nanak jas kahai.5.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਨਹਿ ਕਰਨ ਨਾਦ ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੇਖਹਿ ਬਿਸਮਾਦ ॥
Jaih prasaad sunaih karan naad.
Jaih prasaad paekhaih bismaad.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਰਸਨਾ ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜੇ ਬਸਨਾ ॥
Jaih prasaad bolaih ammrit rasnaa.
Jaih prasaad sukh saihjae basnaa.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਹਸਤ ਕਰ ਚਲਹਿ ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੰਪੂਰਨ ਫਲਹਿ ॥
Jaih prasaad hast kar chalaih.
Jaih prasaad sampooran phalaih.

With Whose Grace you give away in charity;
O Mind! Contemplate Him twenty four hours a day.

With Whose Grace you are capable of observing customs and traditions;
Remember such a Lord with each and every breath.

With Whose Grace you have a beautiful face;
Meditate on that beautiful Lord.

With Whose Grace you are born into a respectable human species;
Chant His Name day and night.

With Whose Grace your respect is maintained in this world;
With Guru's Grace a blessed one sings in His laudation.5.

With Whose Grace you can hear with your ears;
And witness amazing scenes;

With Whose Grace you utter sweet words from your tongue;
With Whose Grace you exist happily by default;

With Whose Grace your hands and all other organs work properly;
With Whose Grace you are successful at every task you undertake;

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥
Jaih prasaad param gat paavaeh.
Jaih prasaad sukh saihaij samaavaeh.

ਐਸਾ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਕਤ ਲਾਗਹੁ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਜਾਗਹੁ ॥ ੬ ॥
Aisaa Prabh tiaag avar kat laagoh.
Gur Prasaad Nanak man jaagoh.6.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪ੍ਰਗਟੁ ਸੰਸਾਰਿ ॥ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਮੂਲਿ ਨ ਮਨਹੁ ਬਿਸਾਰਿ ॥
Jaih prasaad toon pragaṭ sansaar.
Tis Prabh kau mool na manoh bisaar.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਪਰਤਾਪੁ ॥ ਰੇ ਮਨ ਮੂੜ ਤੂ ਤਾ ਕਉ ਜਾਪੁ ॥
Jaih prasaad taeraa partaap.
Rae man moor too taa kau jaap.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਕਾਰਜ ਪੂਰੇ ॥ ਤਿਸਹਿ ਜਾਨੁ ਮਨ ਸਦਾ ਹਜੂਰੇ ॥
Jaih prasaad taerae kaaraj poorae.
Tisaih jaan man sadaa hajoorae.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪਾਵਹਿ ਸਾਚੁ ॥ ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਸਿਉ ਰਾਚੁ ॥
Jaih prasaad toon paavaeh saach.
Rae man maerae toon taa sio raach.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸਭ ਕੀ ਗਤਿ ਹੋਇ ॥ ਨਾਨਕ ਜਾਪੁ ਜਪੈ ਜਪੁ ਸੋਇ ॥ ੭ ॥
Jaih prasaad sabh kee gat hoae.
Nanak jaap japai jap soae.7.

ਆਪਿ ਜਪਾਏ ਜਪੈ ਸੋ ਨਾਉ ॥ ਆਪਿ ਗਾਵਾਏ ਸੁ ਹਰਿ ਗੁਨ ਗਾਉ ॥
Aap japaae japai so Naao. Aap gaavaae so Har gun gaao.

/ith Whose Grace you enjoy a prestigious position;
/ith Whose Grace you are lost in happiness and exist arefree;

.bandoning such a Lord where else are you heading?
) Nanak! With Guru's Grace be wiser in your mind.6.

The one with Whose Grace you have earned respect in this world;
Never ever forget him.

The one with Whose Grace you have attained greatness;
O Foolish Mind! Chant His Name.

With Whose Grace your tasks achieve completion;
O Mind! Realise that God to be among you.

With Whose Grace you realise the truth;
O My Mind! Be always attached to that Lord.

With Whose Grace, to every being He is accessible;
O Nanak! The one who is thus blessed, chant only His Name.7.

Only that person chants His Name whom He makes to do so.
Only the one whom He capacitates sings His praises.7.

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥ ਪ੍ਰਭੂ ਦਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ ॥
Prabh kirpaa tae hoae pragaas.
Prabhoo dayaa tae kamal bigaas.

ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਬਸੈ ਮਨਿ ਸੋਇ ॥ ਪ੍ਰਭ ਦਇਆ ਤੇ ਮਤਿ ਊਤਮ ਹੋਇ ॥
Prabh suprasann basai man soae.
Prabh dayaa tae mat ootam hoae.

ਸਰਬ ਨਿਧਾਨ ਪ੍ਰਭ ਤੇਰੀ ਮਇਆ ॥ ਆਪਹੁ ਕਛੂ ਨ ਕਿਨਹੂ ਲਇਆ ॥
Sarb nidhaan Prabh taeree mayaa.
Aapoh kachhoo na kinhoo layaa.

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਲਗਹਿ ਹਰਿ ਨਾਥ ॥
ਨਾਨਕ ਇਨ ਕੈ ਕਛੂ ਨ ਹਾਥ ॥ ੮ ॥ ੬ ॥
Jit jit laavoh tit lagaih Har Naath.
Nanak in kai kachhoo na haath.8.6.

ਸਲੋਕੁ ॥
Salok.

ਅਗਮ ਅਗਾਧਿ ਪਾਰਬ੍ਰਹਮੁ ਸੋਇ ॥ ਜੋ ਜੋ ਕਹੈ ਸੁ ਮੁਕਤਾ ਹੋਇ ॥
Agam agaadh Paarbrahm soae.
Jo jo kahai so muktaa hoae.

ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ ਬਿਨਵੰਤਾ ॥ ਸਾਧ ਜਨ ਕੀ ਅਚਰਜ ਕਥਾ ॥ ੧ ॥
Sun meetaa Nanak binvantaa.
Saadh janaa kee acharaj kathaa.1.

ਅਸਟਪਦੀ ॥
Aṣtpadee.

Vith God's Grace does the light of knowledge enlighten the
iind.
Vith His grace the lotus flowered heart blooms.

ord resides in the mind of the one He is pleased with.
Vith His Grace the wit is refined.

Lord! In Your Graceful vision lie all treasures.
lo one has ever attained anything with his individual effort.

Lord! O Master! The beings are committed to the tasks
iich you ordain.
Nanak! They wield no power in their own hands.8.6.

ɔk.

Limitless Lord is beyond the being's reach and
easurable.
ever meditates Him achieves liberation from vices.

ɔnd! Listen, for Nanak pleads;
ɡe is the tale of saints or the God oriented.1.

' starts.

ਸਾਧ ਕੈ ਸੰਗਿ ਮੁਖ ਊਜਲ ਹੋਤ ॥ ਸਾਧਸੰਗਿ ਮਲੁ ਸਗਲੀ ਖੋਤ ॥
Saadh kai sang mukh oojal hot.
Saadhsang mal saglee khot.

ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਪ੍ਰਗਟੈ ਸੁਗਿਆਨੁ ॥
Saadh kai sang miṭai abhimaan.
Saadh kai sang pragaṭai sugiaan.

ਸਾਧ ਕੈ ਸੰਗਿ ਬੁਝੈ ਪ੍ਰਭੁ ਨੇਰਾ ॥ ਸਾਧਸੰਗਿ ਸਭੁ ਹੋਤ ਨਿਬੇਰਾ ॥
Saadh kai sang bujhai Prabh naeraa.
Saadhsang sabh hot nibaeraa.

ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਰਤਨੁ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਏਕ ਊਪਰਿ ਜਤਨੁ ॥
Saadh kai sang paae Naam ratan.
Saadh kai sang aek oopar jatan.

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬਰਨੈ ਕਉਨੁ ਪ੍ਰਾਨੀ ॥
Saadh kee maihmaa barnai kaun praanee.

ਨਾਨਕ ਸਾਧ ਕੀ ਸੋਭਾ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਨੀ ॥ ੧ ॥
Nanak saadh kee sobhaa Prabh maahae samaanee.1.

ਸਾਧ ਕੈ ਸੰਗਿ ਅਗੋਚਰੁ ਮਿਲੈ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਪਰਫੁਲੈ ॥
Saadh kai sang agochar milai.
Saadh kai sang sadaa parphulai.

ਸਾਧ ਕੈ ਸੰਗਿ ਆਵਹਿ ਬਸਿ ਪੰਚਾ ॥ ਸਾਧਸੰਗਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭੁੰਚਾ ॥
Saadh kai sang aavaeh bas panchaa.
Saadhsang ammrit ras bhunchaa.

ਸਾਧਸੰਗਿ ਹੋਇ ਸਭ ਕੀ ਰੇਨ ॥
Saadhsang hoae sabh kee raen.

the company of saints do the faces radiate with splendour.
ecause in their company is lost the entire filth of vices.

the company of saints is the ego lost;
nd the finest knowledge is attained.

the company of saints, God seems to be near.
their company is everything settled.

the company of saints, mind finds the jewel of Lord's
ame;
id he makes an effort to meet the Lord.

ho can express the greatness of saints?

Nanak! Their greatness equates that of the Lord.1.

the company of saints is the Lord achieved Who is beyond
: comprehension of senses and one remains forever pleased.

their company the five vices (lust, greed, attachment, ego,
ger) are under one's control;
cause the being tastes the nectar of Lord's Name.

the company of saints, man becomes as humble as the dust
everyone's feet.

ਸਾਧ ਕੈ ਸੰਗਿ ਮਨੋਹਰ ਬੈਨ ॥
Saadh kai sang manohar bain.

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਤਹੂੰ ਧਾਵੈ ॥ ਸਾਧਸੰਗਿ ਅਸਥਿਤਿ ਮਨੁ ਪਾਵੈ ॥
Saadh kai sang na kat-hoon dhaavai.
Saadhsang asthit man paavai.

ਸਾਧ ਕੈ ਸੰਗਿ ਮਾਇਆ ਤੇ ਭਿੰਨ ॥ ਸਾਧਸੰਗਿ ਨਾਨਕ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ॥ ੨ ॥
Saadh kai sang maayaa tae bhinn.
Saadhsang Nanak Prabh suprasann.2.

ਸਾਧਸੰਗਿ ਦੁਸਮਨ ਸਭਿ ਮੀਤ ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਮਹਾ ਪੁਨੀਤ ॥
Saadhsang dusman sabh meet.
Saadhoo kai sang mahaa puneet.

ਸਾਧਸੰਗਿ ਕਿਸ ਸਿਉ ਨਹੀ ਬੈਰੁ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਬੀਗਾ ਪੈਰੁ ॥
Saadhsang kis sio nahee bair.
Saadh kai sang na beegaa pair.

ਸਾਧ ਕੈ ਸੰਗਿ ਨਾਹੀ ਕੋ ਮੰਦਾ ॥ ਸਾਧਸੰਗਿ ਜਾਨੇ ਪਰਮਾਨੰਦਾ ॥
Saadh kai sang naahee ko mandaa.
Saadhsang jaanae Parma-anandaa.

ਸਾਧ ਕੈ ਸੰਗਿ ਨਾਹੀ ਹਉ ਤਾਪੁ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਤਜੈ ਸਭੁ ਆਪੁ ॥
Saadh kai sang naahee hau taap.
Saadh kai sang tajai sabh aap.

ਆਪੇ ਜਾਨੈ ਸਾਧ ਬਡਾਈ ॥ ਨਾਨਕ ਸਾਧ ਪ੍ਰਭੂ ਬਨਿ ਆਈ ॥ ੩ ॥
Aapae jaanai saadh badaaee.
Nanak saadh Prabhoo ban aaee.3.

And utters sweet words to all.

In saintly company, mind does not wander hither and thither;
It rests peacefully in Lord's feet.

O Nanak! In saintly company, the mind remains free of Maya's influence;
And the Lord is benevolent upon him.2.

In saintly company even the foes turn friends;
And the heart is rendered extremely pure.

In the saintly company person remains inimical to none,
And person escapes walking the malicious path.

In the saintly company, no one seems to be bad,
Because the being discovers God everywhere.

In saintly company the disease of ego vanishes;
And the human gives up all.

And Himself knows the greatness of saints.
Nanak! The saint and the Lord fall in deep love.3.

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਬਹੂ ਧਾਵੈ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ॥
Saadh kai sang na kab-hoo dhaavai.
Saadh kai sang sadaa sukh paavai.

ਸਾਧਸੰਗਿ ਬਸਤੁ ਅਗੋਚਰ ਲਹੈ ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਅਜਰੁ ਸਹੈ ॥
Saadhsang bast agochar lahai.
Saadhoo kai sang ajar sahai.

ਸਾਧ ਕੈ ਸੰਗਿ ਬਸੈ ਥਾਨਿ ਊਚੈ ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਮਹਲਿ ਪਹੂਚੈ ॥
Saadh kai sang basai thaan oochai.
Saadhoo kai sang maihail pahoochai.

ਸਾਧ ਕੈ ਸੰਗਿ ਦ੍ਰਿੜੈ ਸਭਿ ਧਰਮ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮ ॥
Saadh kai sang drirai sabh dharam.
Saadh kai sang kaeval Paarbrahm.

ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਨਿਧਾਨ ॥ ਨਾਨਕ ਸਾਧੂ ਕੈ ਕੁਰਬਾਨ ॥ ੪ ॥
Saadh kai sang paae Naam nidhaan.
Nanak saadhoo kai kurbaan.4.

ਸਾਧ ਕੈ ਸੰਗਿ ਸਭ ਕੁਲ ਉਧਾਰੈ ॥ ਸਾਧਸੰਗਿ ਸਾਜਨ ਮੀਤ ਕੁਟੰਬ ਨਿਸਤਾਰੈ ॥
Saadh kai sang sabh kul udhaarai.
Saadhsang saajan meet kutamb nistaarai.

ਸਾਧੂ ਕੈ ਸੰਗਿ ਸੋ ਧਨੁ ਪਾਵੈ ॥ ਜਿਸੁ ਧਨ ਤੇ ਸਭੁ ਕੋ ਵਰਸਾਵੈ ॥
Saadhoo kai sang so dhan paavai.
Jis dhan tae sabh ko varsaavai.

ਸਾਧਸੰਗਿ ਧਰਮ ਰਾਇ ਕਰੇ ਸੇਵਾ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸੋਭਾ ਸੁਰ ਦੇਵਾ ॥
Saadhsang Dharam Raae karae saevaa.
Saadh kai sang sobhaa sur daevaa.

The mind never wanders in the company of saints.
In their company the human forever obtains happiness.

In the saintly company is obtained the Lord's Name which is beyond the comprehension of senses;
And man can bear the unbearable.

In the saintly company the being (soul) dwells in a high abode;
And reaches God's abode.

In the saintly company the being understands all his duties;
And sees only the One Lord everywhere.

In the saintly company man discovers the treasure of Naam.
O Nanak! I sacrifice myself unto these saintly men.4.

In the company of saints, man saves his entire race from vices;
And his friends, relatives and family.

In the company of saints he discovers such wealth;
By virtue of obtaining which every being becomes powerful.

In the company of saints even Dharamraj offers one service;
And even the Deities sing one's praises.

ਸਾਧੂ ਕੈ ਸੰਗਿ ਪਾਪ ਪਲਾਇਨ ॥ ਸਾਧਸੰਗਿ ਅੰਮ੍ਰਿਤ ਗੁਨ ਗਾਇਨ ॥
Saadhoo kai sang paap palaayan.
Saadhsang ammrit gun gaayan.

ਸਾਧ ਕੈ ਸੰਗਿ ਸ੍ਰਬ ਥਾਨ ਗੰਮਿ ॥ ਨਾਨਕ ਸਾਧ ਕੈ ਸੰਗਿ ਸਫਲ ਜਨੰਮ ॥ ੫ ॥
Saadh kai sang srab thaan gamm.
Nanak saadh kai sang saphal janamm.5.

ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ ॥ ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ ॥
Saadh kai sang nahee kachh ghaal.
Darsan bhaeṭat hot nihaal.

ਸਾਧ ਕੈ ਸੰਗਿ ਕਲੁਖਤ ਹਰੈ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨਰਕ ਪਰਹਰੈ ॥
Saadh kai sang kalookhat harai.
Saadh kai sang narak parharai.

ਸਾਧ ਕੈ ਸੰਗਿ ਈਹਾ ਊਹਾ ਸੁਹੇਲਾ ॥ ਸਾਧਸੰਗਿ ਬਿਛੁਰਤ ਹਰਿ ਮੇਲਾ ॥
Saadh kai sang eehaa oohaa suhaelaa.
Saadhsang bichharat Har maelaa.

ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਵੈ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਬਿਰਥਾ ਜਾਵੈ ॥
Jo ichhai soee phal paavai.
Saadh kai sang na birthaa jaavai.

ਪਾਰਬ੍ਰਹਮੁ ਸਾਧ ਰਿਦ ਬਸੈ ॥ ਨਾਨਕ ਉਧਰੈ ਸਾਧ ਸੁਨਿ ਰਸੈ ॥ ੬ ॥
Paarbrahm saadh rid basai.
Nanak udharai saadh sun rasai.6.

ਸਾਧ ਕੈ ਸੰਗਿ ਸੁਨਉ ਹਰਿ ਨਾਉ ॥ ਸਾਧਸੰਗਿ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ ॥
Saadh kai sang sunau Har naao.
Saadhsang Har kae gun gaao.

In the company of saints are deserted all sins;
Because the beings sing the immortalising laudation of Lord.

In the company of saints the being inculcates the ability to reach everywhere.
O Nanak! The goal of human life is achieved in the company of saints.5.

In the company of saints, there remains no need to indulge in austerities;
Because the heart is pleased only with a glimpse of saints.

In the company of saints man destroys his sins;
And thus saves himself from hell.

Through saintly company man is eased in this world & the world beyond;
And meets the Lord he was separated from.

He obtains the fruit he wills;
And never returns empty handed.

The Lord resides in the hearts of saints.
O Nanak! The being is saved from vices through instructions received from saints.6.

I wish that I hear Lord's Name in the company of saints;
And sing His praises.

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਮਨ ਤੇ ਬਿਸਰੈ ॥ ਸਾਧਸੰਗਿ ਸਰਪਰ ਨਿਸਤਰੈ ॥
Saadh kai sang na man tae bisrai.
Saadhsang sarpar nistarai.

ਸਾਧ ਕੈ ਸੰਗਿ ਲਗੈ ਪ੍ਰਭੁ ਮੀਠਾ ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਘਟਿ ਘਟਿ ਡੀਠਾ ॥
Saadh kai sang lagai Prabh meeṭhaa.
Saadhoo kai sang ghaṭ ghaṭ ḍeeṭhaa.

ਸਾਧਸੰਗਿ ਭਏ ਆਗਿਆਕਾਰੀ ॥ ਸਾਧਸੰਗਿ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥
Saadhsang bhaye aagiaakaaree.
Saadhsang gat bhaee hamaaree.

ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੇ ਸਭਿ ਰੋਗ ॥ ਨਾਨਕ ਸਾਧ ਭੇਟੇ ਸੰਜੋਗ ॥ ੭ ॥
Saadh kai sang miṭae sabh rog.
Nanak saadh bhaeṭae sanjog.7.

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥ ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥
Saadh kee maihmaa baed na jaanaeh.
Jaetaa sunaih taetaa bakhiaanaeh.

ਸਾਧ ਕੀ ਉਪਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦੂਰਿ ॥ ਸਾਧ ਕੀ ਉਪਮਾ ਰਹੀ ਭਰਪੂਰਿ ॥
Saadh kee upmaa tih guṇ tae door.
Saadh kee upmaa rahee bharpoor.

ਸਾਧ ਕੀ ਸੋਭਾ ਕਾ ਨਾਹੀ ਅੰਤ ॥ ਸਾਧ ਕੀ ਸੋਭਾ ਸਦਾ ਬੇਅੰਤ ॥
Saadh kee sobhaa kaa naahee ant.
Saadh kee sobhaa sadaa baeant.

ਸਾਧ ਕੀ ਸੋਭਾ ਊਚ ਤੇ ਊਚੀ ॥ ਸਾਧ ਕੀ ਸੋਭਾ ਮੂਚ ਤੇ ਮੂਚੀ ॥
Saadh kee sobhaa ooch tae oochee.
Saadh kee sobhaa mooch tae moochee.

In the company of saints the Lord does not evade one's mind.
In the saintly company man avoids the influence of sins.

In the company of saints, the Lord seems lovable;
And seems to be present within everyone.

The saintly company renders one obedient to the Divine Will.
The state of our soul improves in the company of saints.

In the saintly company all diseases (vices) disappear.
O Nanak! Such a company is obtained with great luck.7.

The Vedas know little of the greatness of saints.
They can express only whatever little they have heard.

The saints can no way be compared in terms of the three qualities (Rajsic, Tamsic and Sattvic).
They can only be compared to the Lord Who is present everywhere.

Their greatness cannot be estimated.
The only word which could be used for it is 'limitless'.

The greatness of the saints is the utmost;
And the greatest of the great.

ਸਾਧ ਕੀ ਸੋਭਾ ਸਾਧ ਬਨਿ ਆਈ॥ ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ॥ ੮॥ ੭॥
Saadh kee sobhaa saadh ban aaee.
Nanak saadh Prabh bhaed na bhaaee.8.7.

ਸਲੋਕੁ॥
Salok.

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ॥ ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ॥
Man saachaa mukh saachaa soae.
Avar na paekhai aekas bin koae.

ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ॥ ੧॥
Nanak aeh lachhaṇ Brahm giaanee hoae.1.

ਅਸਟਪਦੀ॥
Aṣtpadee.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ॥ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ॥
Brahm giaanee sadaa nirlaep.
Jaisae jal maih kamal alaep.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਦੋਖ॥ ਜੈਸੇ ਸੂਰੁ ਸਰਬ ਕਉ ਸੋਖ॥
Brahm giaanee sadaa nirdokh.
Jaisae soor sarb kau sokh.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ॥ ਜੈਸੇ ਰਾਜ ਰੰਕ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ॥
Brahm giaanee kai driṣt samaan.
Jaisae raaj rank kau laagai tul pavaan.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕ॥ ਜਿਉ ਬਸੁਧਾ ਕੋਊ ਖੋਦੈ ਕੋਊ ਚੰਦਨ ਲੇਪ॥
Brahm giaanee kai dheeraj aek.
Jio basudhaa ko-oo khodai ko-oo chandaṇ laep.

The greatness of a saint is uncomparable;
Because there is no difference between a saint and the Lord.8.7.

Salok.

The one in whose mind resides only the True One and who with his mouth chants only His Name;
Who does not see anything or anyone other than the One Lord.

O Nanak! That person, by virtue of possessing such attributes, becomes a Brahm Giaanee (the one who knows all).1.

Octet 8 starts.

Brahm-Gianee (realiser of God who knows all) is unblemished by vices;
Just like a lotus which is pure even though it grows in filth.

Brahm-Gianee is ever free from sins;
Because just like sun dries up all water, he has dried up his sins.

Brahm-Gianee looks upon everyone as equal;
Just as the air does not discriminate between a king and a beggar.

Brahm-Gianee has an unshakeable confidence just like the earth;
Which does not care if someone is extracting something from it or smearing upon it.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਇਹੈ ਗੁਨਾਉ ॥
ਨਾਨਕ ਜਿਉ ਪਾਵਕ ਕਾ ਸਹਜ ਸੁਭਾਉ ॥ ੧ ॥
Brahm giaanee kaa aehai gunaao.
Nanak jio paavak kaa saihaij subhaao.1.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਨਿਰਮਲ ਤੇ ਨਿਰਮਲਾ ॥ ਜੈਸੇ ਮੈਲੁ ਨ ਲਾਗੈ ਜਲਾ ॥
Brahm giaanee nirmal tae nirmalaa.
Jaisae mail na laagai jalaa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥ ਜੈਸੇ ਧਰ ਊਪਰਿ ਆਕਾਸੁ ॥
Brahm giaanee kai man hoae pragaas.
Jaisae dhar oopar aakaas.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਿਤ੍ ਸਤ੍ਰੁ ਸਮਾਨਿ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਅਭਿਮਾਨ ॥
Brahm giaanee kai mitra satra samaan.
Brahm giaanee kai naahee abhimaan.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਊਚ ਤੇ ਊਚਾ ॥ ਮਨਿ ਅਪਨੈ ਹੈ ਸਭ ਤੇ ਨੀਚਾ ॥
Brahm giaanee ooch tae oochaa.
Man apnai hai sabh tae neechaa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੇ ਜਨ ਭਏ ॥ ਨਾਨਕ ਜਿਨ ਪ੍ਰਭੁ ਆਪਿ ਕਰੇਇ ॥ ੨ ॥
Brahm giaanee sae jan bhaye.
Nanak jin Prabh aap karae.2.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਗਲ ਕੀ ਰੀਨਾ ॥ ਆਤਮ ਰਸੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਚੀਨਾ ॥
Brahm giaanee sagal kee reenaa.
Aatam ras Brahm giaanee cheenaa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸਭ ਊਪਰਿ ਮਇਆ ॥
Brahm giaanee kee sabh oopar mayaa.

:ahm-Gianee's nature is to burn vices;
ke the fire's default nature is to burn.1.

rahm-Gianee is the purest of pures;
ıst like water to which can stick no filth.

rahm-Gianee is aware of God's Omnipresence;
ıst as one knows that there is sky above earth everywhere.

ɔr Brahm Gianee there is no distinction between a friend and
ıe;
ecause he is free from ego.

rahm-Gianee is the highest of all (in terms of consciousness);
ut yet he is the most humble.

ınly those attain the state of a Brahm-Gianee;
hose whom God Himself empowers.2.

rahm Gianee lives humbly like the dust of everyone's feet.
[e has realised the pleasure of soul.

ırahm-Gianee remains cheerful with everyone.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਤੇ ਕਛੁ ਬੁਰਾ ਨ ਭਇਆ ॥
Brahm giaanee tae kachh buraa na bhayaa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਮਦਰਸੀ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ
Brahm giaanee sadaa samdarsee.
Brahm giaanee kee drisṭ ammrit barsee.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬੰਧਨ ਤੇ ਮੁਕਤਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥
Brahm giaanee bandhan tae muktaa.
Brahm giaanee kee nirmal jugtaa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਭੋਜਨੁ ਗਿਆਨ ॥
ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬ੍ਰਹਮ ਧਿਆਨੁ ॥ ੩ ॥
Brahm giaanee kaa bhojan giaan.
Nanak Brahm giaanee kaa Brahm dhiaan.3.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਊਪਰਿ ਆਸ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ ॥
Brahm giaanee aek oopar aas.
Brahm giaanee kaa nahee binaas.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਗਰੀਬੀ ਸਮਾਹਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਹਾ
Brahm giaanee kai gareebee samaahaa.
Brahm giaanee parupkaar umaahaa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਧੰਧਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਲੇ ਧਾਵਤੁ ਬੰਧਾ ॥
Brahm giaanee kai naahee dhandhaa.
Brahm giaanee lae dhaavat bandhaa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਸੁ ਭਲਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਫਲ ਫਲਾ ॥
Brahm giaanee kai hoae so bhalaa.
Brahm giaanee suphal phalaa.

e does not indulge in anything bad.

rahm-Gianee always treats everyone equally.
is glance is like nectar for everyone it falls on.

rahm-Gianee is free from all bondages.
nd his way of life is free of vices.

rahm-Gianee thrives on knowledge (of the Divine).
Nanak! His consciousness is ever directed towards Lord.3.

rahm-Gianee expects everything only from God.
he refined consciousness of his soul is never lost.

lumility always pervades his heart.
Ie is always eager to do good unto others.

Aaya does not affect his mind;
Because he can control his mind restricting it to be influenced.

Whatever happens Brahm Gianee accepts it as Divine Will.
Hence his birth as a human is successful.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੰਗਿ ਸਗਲ ਉਧਾਰੁ ॥
Brahm giaanee sang sagal udhaar.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਪੈ ਸਗਲ ਸੰਸਾਰੁ ॥ ੪ ॥
Nanak Brahm giaanee japai sagal sansaar.4.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਏਕੈ ਰੰਗ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਬਸੈ ਪ੍ਰਭੁ ਸੰਗ ॥
Brahm giaanee kai aekai rang.
Brahm giaanee kai basai Prabh sang.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਆਧਾਰੁ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਪਰਵਾਰੁ ॥
Brahm giaanee kai Naam aadhaar.
Brahm giaanee kai Naam parvaar.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਦ ਜਾਗਤ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਹੰਬੁਧਿ ਤਿਆਗਤ ।
Brahm giaanee sadaa sad jaagat.
Brahm giaanee ahambudh tiaagat.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਪਰਮਾਨੰਦ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ
Brahm giaanee kai man Parma-anand.
Brahm giaanee kai ghar sadaa anand.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਖ ਸਹਜ ਨਿਵਾਸ ॥
Brahm giaanee sukh saihaij nivaas.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ ॥ ੫ ॥
Nanak Brahm giaanee kaa nahee binaas.5.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬ੍ਰਹਮ ਕਾ ਬੇਤਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਸੰਗਿ ਹੇਤਾ ॥
Brahm giaanee Brahm kaa baetaa.
Brahm giaanee aek sang haetaa.

'eryone ferries across this worldly ocean in his company.

Nanak! Through him the entire world starts chanting His ame.4.

nly the Divine love resides in a Brahm Gianee's heart.
ıe Lord remains ever with Him.

rahm Gianee's mind is fixed on the Lord.
nd Lord's Name is His family.

rahm Gianee is always careful of the attack of vices.
e gives up his ego.

od, the Supremely blissful, resides in his mind.
herefore his heart is ever filled with joy.

rahm Gianee remains in happiness and tranquility.

Nanak! Brahm Gianee's higher consciousness is never ost.5.

rahm Gianee becomes knower of the Divine.
le loves only the One Lord.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਅਚਿੰਤ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਿਰਮਲ ਮੰਤ ॥
Brahm giaanee kai hoae achint.
Brahm giaanee kaa nirmal mant.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿਸੁ ਕਰੈ ਪ੍ਰਭੁ ਆਪਿ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬਡ ਪਰਤਾਪ ।
Brahm giaanee jis karai Prabh aap.
Brahm giaanee kaa baḍ partaap.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਦਰਸੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥
Brahm giaanee kaa daras baḍbhaagee paaeeai.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ॥
Brahm giaanee kau bal bal jaaeeai.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥
Brahm giaanee kau khojaih Mahaesar.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥ ੬ ॥
Nanak Brahm giaanee aap Parmaesar.6.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਕੀਮਤਿ ਨਾਹਿ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਸਗਲ ਮਨ ਮਾਹਿ ।
Brahm giaanee kee keemat naahae.
Brahm giaanee kai sagal man maahae.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਉਨ ਜਾਨੈ ਭੇਦੁ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥
Brahm giaanee kaa kaun jaanai bhaed.
Brahm giaanee kau sadaa adaes.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਥਿਆ ਨ ਜਾਇ ਅਧਾਖ੍ਰੁ ॥
Brahm giaanee kaa kathiaa na jaae adhaakhyar.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਠਾਕੁਰੁ ॥
Brahm giaanee sarb kaa Ṭhaakur.

rahm Gianee is always carefree in his mind.
is instructions purify others.

nly he becomes a Brahm Gianee whom the Lord ordains.
rahm Gianee is glorified.

)nly a lucky one obtains a glimpse of a Brahm Gianee.

)ne should always sacrifice himself unto a Brahm Gianee.

The deities such as Shiv are also searching for a Brahm Gianee.

O Nanak! The Lord Himself is a manifestation of a Brahm Gianee.6.

Brahm Gianee's worth cannot be evaluated in terms of money.
All virtues are a part of him.

Nobody knows the secret of his Supreme consciousness.
Brahm Gianee is always a patron of Obeisances.

Not even half a word can be said of his grandeur.

He is reverable for all the beings.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਮਿਤਿ ਕਉਨੁ ਬਖਾਨੈ॥
Brahm giaanee kee mit kaun bakhaanai.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ॥
Brahm giaanee kee gat Brahm giaanee jaanai.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ॥
Brahm giaanee kaa ant na paar.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ॥ ੭॥
Nanak Brahm giaanee kau sadaa namaskaar.7.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਕਰਤਾ॥
Brahm giaanee sabh srisṭ kaa kartaa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦ ਜੀਵੈ ਨਹੀ ਮਰਤਾ॥
Brahm giaanee sad jeevai nahee martaa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮੁਕਤਿ ਜੁਗਤਿ ਜੀਅ ਕਾ ਦਾਤਾ॥
Brahm giaanee mukat jugat jee kaa daataa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ॥
Brahm giaanee pooran purakh bidhaataa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਨਾਥ ਕਾ ਨਾਥੁ॥
Brahm giaanee anaath kaa naath.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਭ ਊਪਰਿ ਹਾਥੁ॥
Brahm giaanee kaa sabh oopar haath.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਗਲ ਅਕਾਰੁ॥
Brahm giaanee kaa sagal akaar.

No one has an idea of a Brahm Gianee's state of Supreme exaltation.

Only a Brahm Gianee can gauge his condition.

There are no limits to his qualities.

O Nanak! Remain ever in the feet of a Brahm Gianee.7.

Brahm Gianee is the creator of this world.

He is forever alive, never dies.

Brahm Gianee is the one who guides to the path of liberation and instills Divine consciousness.

He is the Lord present in everyone.

Brahm Gianee is the master of the destitute.

Brahm Gianee helps everyone.

All visible world is his own.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ ॥
Brahm giaanee aap Nirankaar.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸੋਭਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬਨੀ ॥
Brahm giaanee kee sobhaa Brahm giaanee banee.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਧਨੀ ॥ ੮ ॥ ੮ ॥
Nanak Brahm giaanee sarb kaa dhanee.8.8.

ਸਲੋਕੁ ॥
Salok.

ਉਰਿ ਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮੁ ॥ ਸਰਬ ਮੈ ਪੇਖੈ ਭਗਵਾਨੁ ॥
Ur dhaarai jo antar Naam.
Sarb mai paekhai Bhagvaan.

ਨਿਮਖ ਨਿਮਖ ਠਾਕੁਰ ਨਮਸਕਾਰੈ ॥ ਨਾਨਕ ਓਹੁ ਅਪਰਸੁ ਸਗਲ ਨਿਸਤਾਰੈ ॥ ੧ ॥
Nimakh nimakh Ṭhaakur namaskaarai.
Nanak oh aparas sagal nistaarai.1.

ਅਸਟਪਦੀ ॥
Asṭpadee.

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥ ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥
Mithiaa naahee rasnaa paras.
Man maih preet Niranjan daras.

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰ ॥ ਸਾਧ ਕੀ ਟਹਲ ਸੰਤਸੰਗਿ ਹੇਤ ॥
Par tria roop na paekhai naetra.
Saadh kee ṭaihail santsang haet.

He evidently is God himself.

Only a Brahm Gianee can sing a Brahm Gianee's laudation.

O Nanak! Brahm Gianee is the master of all beings.8.8.

Salok.

The One who always keeps established Lord's Name in one's heart;
And can find God present in everyone;

Who salutes his Lord every minute;
He is truly untouchable one who ferries everyone across the worldly ocean.1.

Octet 9 starts.

The one who does not allow lies to touch his tongue;
And keeps a desire to meet his Lord in His mind;

The one whose eyes do not look at an alien female body;
Who searches for the kind beings and cherishes the company of saints;

ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ ॥ ਸਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ ॥
Karan na sunai kaahoo kee nindaa.
Sabh tae jaanai aapas kau mandaa.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹਰੈ ॥ ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ ॥
Gur Prasaad bikhiaa parharai.
Man kee baasnaa man tae ṭarai.

ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤ ॥ ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ ਅਪਰਸ ॥ ੧ ॥
Indree jit panch dokh tae raihait.
Nanak koṭ madhae ko aisaa aparas.1.

ਬੈਸਨੋ ਸੋ ਜਿਸੁ ਊਪਰਿ ਸੁਪ੍ਰਸੰਨ ॥ ਬਿਸਨ ਕੀ ਮਾਇਆ ਤੇ ਹੋਇ ਭਿੰਨ ॥
Baisno so jis oopar suprasann.
Bisan kee maayaa tae hoae bhinn.

ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ ॥ ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥
Karam karat hovai naihkaram.
Tis baisno kaa nirmal dharam.

ਕਾਹੂ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ ॥ ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੰਗਿ ਰਾਚੈ ॥
Kaahoo phal kee ichhaa nahee baachhai.
Kaeval bhagat keertan sang raachai.

ਮਨ ਤਨ ਅੰਤਰਿ ਸਿਮਰਨ ਗੋਪਾਲ ॥ ਸਭ ਊਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ ॥
Man tan antar simran Gopaal.
Sabh oopar hovat kirpaal.

ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ ਨਾਨਕ ਓਹੁ ਬੈਸਨੋ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥ ੨ ॥
Aap driṛai avaraih Naam japaavai.
Nanak oh baisno param gat paavai.2.

Who does not indulge in or tolerate vilification;
Who considers himself the worst (out of humility);

Who with Guru's Grace evades the effect of Maya;
Who nips the vices as they originate in mind;

Who controls his senses and is free of five vices like lust, etc.
O Nanak! Only one in crores can be so pure.1.

The one who is immune to influence of Lord's Maya is the real worshipper of Vishnu;
And God is pleased with him.

Who indulges in tasks but is never concerned with their fruit.
His religion is sacred.

Who is never desirous of any fruit;
And is only absorbed in devotion and devotional singing;

Who ever contemplates the Lord in his mind;
And is benevolent to all beings;

Who establishes Lord's Name in his mind & makes others chant His Name.
O Nanak! Such a Vaishno attains primal position.2.

ਭਗਉਤੀ ਭਗਵੰਤ ਭਗਤਿ ਕਾ ਰੰਗੁ ॥ ਸਗਲ ਤਿਆਗੈ ਦੁਸਟ ਕਾ ਸੰਗੁ ॥
Bhagautee Bhagvant bhagat kaa rang.
Sagal tiaagai dusṭ kaa sang.

ਮਨ ਤੇ ਬਿਨਸੈ ਸਗਲਾ ਭਰਮੁ ॥ ਕਰਿ ਪੂਜੈ ਸਗਲ ਪਾਰਬ੍ਰਹਮੁ ॥
Man tae binsai saglaa bharam.
Kar poojai sagal Paarbrahm.

ਸਾਧਸੰਗਿ ਪਾਪਾ ਮਲੁ ਖੋਵੈ ॥ ਤਿਸੁ ਭਗਉਤੀ ਕੀ ਮਤਿ ਊਤਮ ਹੋਵੈ ॥
Saadhsang paapaa mal khovai.
Tis bhagautee kee mat ootam hovai.

ਭਗਵੰਤ ਕੀ ਟਹਲ ਕਰੈ ਨਿਤ ਨੀਤਿ ॥ ਮਨੁ ਤਨੁ ਅਰਪੈ ਬਿਸਨ ਪਰੀਤਿ ॥
Bhagvant kee ṭaihail karai nit neet.
Man tan arpai bisan pareet.

ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਬਸਾਵੈ ॥
ਨਾਨਕ ਐਸਾ ਭਗਉਤੀ ਭਗਵੰਤ ਕਉ ਪਾਵੈ ॥ ੩ ॥
Har kae charan hirdai basaavai.
Nanak aisaa bhagautee Bhagvant kau paavai.3.

ਸੋ ਪੰਡਿਤੁ ਜੋ ਮਨੁ ਪਰਬੋਧੈ ॥ ਰਾਮ ਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ ॥
So panḍit jo man parbodhai.
Raam Naam aatam maih sodhai.

ਰਾਮ ਨਾਮ ਸਾਰੁ ਰਸੁ ਪੀਵੈ ॥ ਉਸੁ ਪੰਡਿਤ ਕੈ ਉਪਦੇਸਿ ਜਗੁ ਜੀਵੈ ॥
Raam Naam saar ras peevai.
Us panḍit kai updaes jag jeevai.

ਹਰਿ ਕੀ ਕਥਾ ਹਿਰਦੈ ਬਸਾਵੈ ॥ ਸੋ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ ॥
Har kee kathaa hirdai basaavai. So panḍit phir jon na aavai.

The real devotee of Lord, the one who has love for devotion;
Who gives up all bad company;

Who has abolished all delusions from his mind;
Who worships the Lord and believes Him to be everywhere;

Who gives up the filth of sins in the company of saints;
His intellect is refined.

The one who contemplates God every minute;
Who sacrifices his mind and body unto the Lord;

Who establishes Lord's feet in his heart;
O Nanak! Such a devotee attains the Lord.3.

Pandit is the one who teaches his mind;
And searches for the Lord in His own self.

The Pandit who drinks the sweet nectar of Lord's Name;
With His instruction the entire world leads a soulful life.

The one who establishes Lord's utterance in his heart;
He escapes the cycle of births and deaths.

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੂਝੈ ਮੂਲ॥
Baed puraan simrit boojhai mool.

ਸੂਖਮ ਮਹਿ ਜਾਨੈ ਅਸਥੂਲੁ॥
Sookham maih jaanai asthool.

ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ॥ ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ॥ ੪॥
Chauh varnaa kau dae updaes.
Nanak us pandit kau sadaa adaes.4.

ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕੋ ਗਿਆਨੁ॥ ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੋਊ ਨਾਮੁ॥
Beej mantra sarb ko giaan.
Chauh varnaa maih japai ko-oo Naam.

ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ॥ ਸਾਧਸੰਗਿ ਪਾਵੈ ਜਨੁ ਕੋਇ॥
Jo jo japai tis kee gat hoae.
Saadhsang paavai jan koae.

ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਿ ਉਰ ਧਾਰੈ॥ ਪਸੁ ਪ੍ਰੇਤ ਮੁਘਦ ਪਾਥਰ ਕਉ ਤਾਰੈ॥
Kar kirpaa antar ur dhaarai.
Pas praet mughad paathar kau taarai.

ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ॥ ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮ॥
Sarb rog kaa aukhad Naam.
Kaliaan roop mangal gun gaam.

ਕਾਹੂ ਜੁਗਤਿ ਕਿਤੈ ਨ ਪਾਈਐ ਧਰਮਿ॥
Kaahoo jugat kitai na paaeeai dharam.

ਨਾਨਕ ਤਿਸੁ ਮਿਲੈ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਕਰਮਿ॥ ੫॥
Nanak tis milai jis likhiaa dhur karam.5.

The one who believes that God is the source of Veds, Purans, Simrities (i.e. all knowledge) etc.;

The one who realises that all visible world stands with the invisible Lord's support;

The one who instructs people of all four castes (without discrimination);
O Nanak! I bow my head in front of such a pandit.4.

Naam is the seed of all other Mantras and the knowledge provider. Anyone from any of the four castes may try chanting His Name.

Whoever does so lives a high quality life.
But only one in many does so in the company of saints.

If God, with His Grace, establishes Naam in someone's mind;
Then he can ferry any animal, cursed soul, or even a stone-hearted individual, across the worldly ocean.

Naam is the cure of all diseases.
Singing his praises is a sign of good luck and happiness.

But Naam is not obtained by a religious ritual or by any other such mean.

O Nanak! Only the one who has it written in his fate since birth with God's Grace, obtains it.5.

ਜਿਸ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਿਵਾਸੁ ॥ ਤਿਸ ਕਾ ਨਾਮੁ ਸਤਿ ਰਾਮਦਾਸੁ ॥
Jis kai man Paarbrahm kaa nivaas.
Tis kaa naam sat Raamdaas.

ਆਤਮ ਰਾਮੁ ਤਿਸੁ ਨਦਰੀ ਆਇਆ ॥ ਦਾਸ ਦਸੰਤਣ ਭਾਇ ਤਿਨਿ ਪਾਇਆ
Aatam Raam tis nadree aayaa.
Daas dasantaṇ bhaae tin paayaa.

ਸਦਾ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਾਨੁ ॥ ਸੋ ਦਾਸੁ ਦਰਗਹ ਪਰਵਾਨੁ ॥
Sadaa nikaṭ nikaṭ Har jaan.
So daas dargaih parvaan.

ਅਪੁਨੇ ਦਾਸ ਕਉ ਆਪਿ ਕਿਰਪਾ ਕਰੈ ॥ ਤਿਸੁ ਦਾਸ ਕਉ ਸਭ ਸੋਝੀ ਪਰੈ ॥
Apanae daas kau aap kirpaa karai.
Tis daas kau sabh sojhee parai.

ਸਗਲ ਸੰਗਿ ਆਤਮ ਉਦਾਸੁ ॥ ਐਸੀ ਜੁਗਤਿ ਨਾਨਕ ਰਾਮਦਾਸੁ ॥ ੬ ॥
Sagal sang aatam udaas.
Aisee jugat Nanak Raamdaas.6.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥
Prabh kee aagiaa aatam hitaavai.
Jeevan mukt so-oo kahaavai.

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਊਸੁ ਸੋਗੁ ॥ ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥
Taisaa harakh taisaa us sog.
Sadaa anand taih nahee biog.

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਊਸੁ ਮਾਟੀ ॥ ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥
Taisaa su-varan taisee us maaṭee.
Taisaa ammrit taisee bikh khaaṭee.

The one in whose mind the Lord resides;
His Name is 'Ramdas' (Lord's servant) and fairly so.

He discovers the Lord, Who is present in everyone.
He has found the Lord with his humility of being the servant of servants.

The one who recognizes Lord to be near;
He is the one acceptable in Lord's shrine.

Lord Himself showers His Grace on His beings;
And the servant (devotee) then attains all understanding.

Even while living with his family he is unattached.
O Nanak! With such beliefs he becomes Lord's real servant (devotee).6.

The one who accepts Divine Will with a smile;
He is then recognized as the liberated one alive.

Pleasure and grief are equal for Him.
He is forever in bliss.

Gold and dust are the same for him.
And so are nectar and bitter poison.

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥ ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥
Taisaa maan taisaa abhimaan.
Taisaa rank taisaa raajaan.

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥
Jo vartaae saaee jugat.
Nanak oh purakh kaheeai jeevan mukt.7.

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥ ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ ॥
Paarbrahm kae saglae thaao.
Jit jit ghar raakhai taisaa tin naao.

ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥ ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥
Aapae karan karaavan jog.
Prabh bhaavai soee phun hog.

ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥ ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥
Pasrio aap hoae anat tarang.
Lakhae na jaahae Paarbrahm kae rang.

ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ ॥ ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾ ਅਬਿਨਾਸ ॥
Jaisee mat dae taisaa pargaas.
Paarbrahm kartaa abinaas.

ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ ॥
Sadaa sadaa sadaa dayaal.

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥ ੮ ॥ ੯ ॥
Simar simar Nanak bhaye nihaal.8.9.

ਸਲੋਕੁ ॥
Salok.

does not bother him if someone is honouring him or
ıibiting his ego.
cing and an impoverished person are equal for him.

ıatever the Lord makes happen is a part of life for him;
Nanak! Such a person is liberated while being still alive.7.

l places belong to the Lord.
herever he keeps them so becomes their name.

ırd is capable of doing everything or getting it done from
ings.
hatever pleases Him happens.

ırd is present everywhere in different waveforms of life.
is ways cannot be expressed.

hatever intellect the Lord blesses with, so is the light within
being.
ırd is Himself the Doer and He never dies.

ırd is forever Benevolent.

Nanak! The beings by virtue of contemplating Him, bloom
ke flowers all the time.8.9.

alok.

ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ॥
Ustat karaih anaek jan ant na paaraavaar.

ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ॥ ੧॥
Nanak rachnaa Prabh rachee bauh bidh anik prakaar.1.

ਅਸਟਪਦੀ॥
Astpadee.

ਕਈ ਕੋਟਿ ਹੋਏ ਪੂਜਾਰੀ॥ ਕਈ ਕੋਟਿ ਆਚਾਰ ਬਿਉਹਾਰੀ॥
Kaee koṭ hoae poojaaree.
Kaee koṭ aachaar biohaaree.

ਕਈ ਕੋਟਿ ਭਏ ਤੀਰਥ ਵਾਸੀ॥ ਕਈ ਕੋਟਿ ਬਨ ਭ੍ਰਮਹਿ ਉਦਾਸੀ॥
Kaee koṭ bhaye teerath vaasee.
Kaee koṭ ban bhramaih udaasee.

ਕਈ ਕੋਟਿ ਬੇਦ ਕੇ ਸ੍ਰੋਤੇ॥ ਕਈ ਕੋਟਿ ਤਪੀਸੁਰ ਹੋਤੇ॥
Kaee koṭ baed kae srotae.
Kaee koṭ tapeesar hotae.

ਕਈ ਕੋਟਿ ਆਤਮ ਧਿਆਨੁ ਧਾਰਹਿ॥ ਕਈ ਕੋਟਿ ਕਬਿ ਕਾਬਿ ਬੀਚਾਰਹਿ॥
Kaee koṭ aatam dhiaan dhaaraeh.
Kaee koṭ kab kaab beechaaraeh.

ਕਈ ਕੋਟਿ ਨਵਤਨ ਨਾਮ ਧਿਆਵਹਿ॥
ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ॥ ੧॥
Kaee koṭ navtan Naam dhiaavaeh.
Nanak Kartae kaa ant na paavaeh.1.

ਕਈ ਕੋਟਿ ਭਏ ਅਭਿਮਾਨੀ॥ ਕਈ ਕੋਟਿ ਅੰਧ ਅਗਿਆਨੀ॥
Kaee koṭ bhaye abhimaanee. Kaee koṭ andh agiaanee.

umerous applaud God but there is no end to His qualities.

Nanak! The Lord has created the world in various ways and rms.1.

ctet 10 starts.

here are crores of worshippers in this world.
nd crores who perform religious rituals and customs.

here are crores who live at holy places.
here are crores who wander in forests as recluses.

here are crores who listen to instructions from Veds;
nd crores who perform austerities.

here are crores who are concentrating within themselves.
here are crores who discuss poetic works.

here are crores each of whom chants Him by a new name.
Nanak! None of them can decipher what Lord really is.1.

here are crores of egoistic beings;
nd crores who are extremely foolish.

ਕਈ ਕੋਟਿ ਕਿਰਪਨ ਕਠੋਰ ॥ ਕਈ ਕੋਟਿ ਅਭਿਗ ਆਤਮ ਨਿਕੋਰ ॥
Kaee koṭ kirpan kaṭhor.
Kaee koṭ abhig aatam nikor.

ਕਈ ਕੋਟਿ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥ ਕਈ ਕੋਟਿ ਪਰ ਦੂਖਨਾ ਕਰਹਿ ॥
Kaee koṭ par darab kau hiraih.
Kaee koṭ par dookhnaa karaih.

ਕਈ ਕੋਟਿ ਮਾਇਆ ਸ੍ਰਮ ਮਾਹਿ ॥ ਕਈ ਕੋਟਿ ਪਰਦੇਸ ਭ੍ਰਮਾਹਿ ॥
Kaee koṭ maayaa sram maahae.
Kaee koṭ pardaes bhramaahae.

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥
ਨਾਨਕ ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ ॥ ੨ ॥
Jit jit laavoh tit tit lagnaa.
Nanak Kartae kee jaanai Kartaa rachnaa.2.

ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ ॥ ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ ॥
Kaee koṭ sidh jatee jogee.
Kaee koṭ raajae ras bhogee.

ਕਈ ਕੋਟਿ ਪੰਖੀ ਸਰਪ ਉਪਾਏ ॥ ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਨਿਪਜਾਏ ॥
Kaee koṭ pankhee sarp upaae.
Kaee koṭ paathar birakh nipjaae.

ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ ॥ ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮੰਡਲ ॥
Kaee koṭ pavaṇ paaṇee baisantar.
Kaee koṭ daes bhoo manḍal.

ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖ੍ਯਤ੍ਰ ॥ ਕਈ ਕੋਟਿ ਦੇਵ ਦਾਨਵ ਇੰਦ੍ ਸਿਰਿ ਛਤ੍ ॥
Kaee koṭ saseear soor nakhyatra.
Kaee koṭ daev daanav indra sir chhatra.

There are crores who are misers and stone hearted;
And crores who are extremely coarse, unaffected by anyone's pain.

There are crores who thrive on other's money;
And crores who vilify others.

There are crores who work for materialistic objects;
And crores who wander helplessly in foreign countries.

Whatever task you indulge the beings in, so are they involved.
O Nanak! Only the Lord knows the secrets of His creation.2.

There are crores of Sidhs, celebates and austeres;
And crores of kings who indulge in all kinds of pleasures.

There are crores of birds and snakes that God has created;
And crores of stones and trees.

There are crores of airs, waters and fires.
There are crores of countries, earths and planets.

There are crores of suns, moons and stars.
There are crores of deities, beasts and Indras with canopies on their heads.

ਸਗਲ ਸਮਗ੍ਰੀ ਅਪਨੈ ਸੂਤਿ ਧਾਰੈ॥
Sagal samagree apnai soot dhaarai.

ਨਾਨਕ ਜਿਸੁ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਤਿਸੁ ਨਿਸਤਾਰੈ॥ ੩॥
Nanak jis jis bhaavai tis tis nistaarai.3.

ਕਈ ਕੋਟਿ ਰਾਜਸ ਤਾਮਸ ਸਾਤਕ॥
Kaee koṭ raajas taamas saatak.

ਕਈ ਕੋਟਿ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਅਰੁ ਸਾਸਤ॥
Kaee koṭ Baed Puraan Simrit ar saasat.

ਕਈ ਕੋਟਿ ਕੀਏ ਰਤਨ ਸਮੁਦ॥ ਕਈ ਕੋਟਿ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜੰਤ॥
Kaee koṭ kee-ae ratan samud.
Kaee koṭ naanaa prakaar jant.

ਕਈ ਕੋਟਿ ਕੀਏ ਚਿਰ ਜੀਵੇ॥ ਕਈ ਕੋਟਿ ਗਿਰੀ ਮੇਰ ਸੁਵਰਨ ਥੀਵੇ॥
Kaee koṭ kee-ae chir jeevae.
Kaee koṭ giree maer suvarn theevae.

ਕਈ ਕੋਟਿ ਜਖ੍ਹ ਕਿੰਨਰ ਪਿਸਾਚ॥ ਕਈ ਕੋਟਿ ਭੂਤ ਪ੍ਰੇਤ ਸੂਕਰ ਮ੍ਰਿਗਾਚ॥
Kaee koṭ jakhya kinnar pisaach.
Kaee koṭ bhoot praet sookar mrigaach.

ਸਭ ਤੇ ਨੇਰੈ ਸਭਹੂ ਤੇ ਦੂਰਿ॥ ਨਾਨਕ ਆਪਿ ਅਲਿਪਤੁ ਰਹਿਆ ਭਰਪੂਰਿ॥ ੪॥
Sabh tae naerai sabh-hoo tae door.
Nanak aap alipat rahiaa bharpoor.4.

ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ॥ ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ॥
Kaee koṭ paataal kae vaasee.
Kaee koṭ narak surag nivaasee.

All of them are tied together in a thread of Lord's Ordinance.

O Nanak! Who he likes he ferries across the worldly ocean.3.

Crores of beings exhibit the three qualities of Maya- Rajo, Tamo, Sato.

There are crores who read the Vedas, Puraans, Simrities and Shastras.

There are crores of jewels in oceans.
And crores of life forms of various varieties.

There are crores of beings who live for long spans.
There are crores of Sumer mountains made of gold.

There are crores of Jakhya (deities subordinates of deity of wealth), Kinnars (deities with human body but head of a horse) and Pisaschs (low caste people);
And crores of ghosts, spirits, pigs and lions.

He is near all and distant from all.
O Nanak! Lord is present everywhere and yet unattached.4.

Crores of beings dwell in the nether regions.
And crores reside in heaven and hell.

ਕਈ ਕੋਟਿ ਜਨਮਹਿ ਜੀਵਹਿ ਮਰਹਿ ॥ ਕਈ ਕੋਟਿ ਬਹੁ ਜੋਨੀ ਫਿਰਹਿ ॥
Kaee koṭ janmaih jeevaih maraih.
Kaee koṭ bauh jonee phiraih.

ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ ॥ ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਥਕਿ ਪਾਹਿ ॥
Kaee koṭ baiṭhat hee khaahae.
Kaee koṭ ghaalaeh thak paahae.

ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ ॥ ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ ॥
Kaee koṭ kee-ae dhanvant.
Kaee koṭ maayaa maih chint.

ਜਹ ਜਹ ਭਾਣਾ ਤਹ ਤਹ ਰਾਖੇ ॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਕੈ ਹਾਥੇ ॥ ੫ ॥
Jaih jaih bhaaṇaa taih taih raakhae.
Nanak sabh kichh Prabh kai haathae.5.

ਕਈ ਕੋਟਿ ਭਏ ਬੈਰਾਗੀ ॥ ਰਾਮ ਨਾਮ ਸੰਗਿ ਤਿਨਿ ਲਿਵ ਲਾਗੀ ॥
Kaee koṭ bhaye bairaagee.
Raam Naam sang tin liv laagee.

ਕਈ ਕੋਟਿ ਪ੍ਰਭ ਕਉ ਖੋਜੰਤੇ ॥ ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ਲਹੰਤੇ ॥
Kaee koṭ Prabh kau khojantae.
Aatam maih Paarbrahm lahantae.

ਕਈ ਕੋਟਿ ਦਰਸਨ ਪ੍ਰਭ ਪਿਆਸ ॥ ਤਿਨ ਕਉ ਮਿਲਿਓ ਪ੍ਰਭੁ ਅਬਿਨਾਸ ॥
Kaee koṭ darsan Prabh piaas.
Tin kau milio Prabh abinaas.

ਕਈ ਕੋਟਿ ਮਾਗਹਿ ਸਤਸੰਗੁ ॥ ਪਾਰਬ੍ਰਹਮ ਤਿਨ ਲਾਗਾ ਰੰਗੁ ॥
Kaee koṭ maagaeh satsang.
Paarbrahm tin laagaa rang.

Crores are born, live and eventually die.
And crores who wander being reborn as different species of beings.

There are crores who sit and eat (without much effort);
And crores who toil hard to just make ends meet.

Lord has created crores of wealthy people;
And crores who always worry about their worldly belongings.

Where he wants he keeps the beings there.
O Nanak! Everything is under Lord's control.5.

There are crores who have renounced the world.
Their mind is attached only to the Lord's Name.

There are crores who search for the Lord;
And look for Him within themselves.

There are crores who have the thirst for a glimpse of His.
They do attain the Indestructible Lord;

There are crores who yearn company of saints.
They are imbued with the colour of Lord's love.

ਜਿਨ ਕਉ ਹੋਏ ਆਪਿ ਸੁਪ੍ਰਸੰਨ ॥ ਨਾਨਕ ਤੇ ਜਨ ਸਦਾ ਧਨਿ ਧੰਨਿ ॥ ੬ ॥
Jin kau hoae aap suprasann.
Nanak tae jan sadaa dhan dhann.6.

ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥ ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ ॥
Kaee koṭ khaaṇee ar khanḍ.
Kaee koṭ akaas brahmanḍ.

ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥ ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥
Kaee koṭ hoae avtaar.
Kaee jugat keeno bisthaar.

ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥
Kaee baar pasrio paasaar.
Sadaa sadaa ik Aekankaar.

ਕਈ ਕੋਟਿ ਕੀਨੇ ਬਹੁ ਭਾਤਿ ॥ ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥
Kaee koṭ keenae bauh bhaat.
Prabh tae hoae Prabh maahae samaat.

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥ ੭ ॥
Taa kaa ant na jaanai koae.
Aapae aap Nanak Prabh soae.7.

ਕਈ ਕੋਟਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਦਾਸ ॥ ਤਿਨ ਹੋਵਤ ਆਤਮ ਪਰਗਾਸ ॥
Kaee koṭ Paarbrahm kae daas.
Tin hovat aatam pargaas.

ਕਈ ਕੋਟਿ ਤਤ ਕੇ ਬੇਤੇ ॥ ਸਦਾ ਨਿਹਾਰਹਿ ਏਕੋ ਨੇਤ੍ਰੇ ॥
Kaee koṭ tat kae baetae.
Sadaa nihaaraeh aeko naetrae.

The ones with whom the Lord is pleased;
O Nanak! Blessed forever are they.6.

In the nine parts of the world, through the four modes of birth,
crores of beings have evolved.
There are crores of living beings in the skies and universes.

Crores of beings have been born.
God has created the cosmos in various ways.

The world has been recreated several times.
But at the end of each iteration it is only Lord who is left of everything.

Lord has created crores of beings of various forms.
They are created from the Lord and reabsorbed into Him.

No one can decipher the Lord.
O Nanak! He is the only one of His kind.7.

Crores of beings are His servants (devotees).
Their souls are enlightened with the Divine light.

There are crores who are His confidants;
Those who see only the one Lord with their eyes everywhere.

ਕਈ ਕੋਟਿ ਨਾਮ ਰਸੁ ਪੀਵਹਿ ॥ ਅਮਰ ਭਏ ਸਦ ਸਦ ਹੀ ਜੀਵਹਿ ॥
Kaee kot Naam ras peevaih.
Amar bhaye sad sad hee jeevaih.

ਕਈ ਕੋਟਿ ਨਾਮ ਗੁਨ ਗਾਵਹਿ ॥ ਆਤਮ ਰਸਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥
Kaee koṭ Naam gun gaavaeh.
Aatam ras sukh saihaij samaavaeh.

ਅਪੁਨੇ ਜਨ ਕਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੇ ॥
Apnae jan kau saas saas samaarae.

ਨਾਨਕ ਓਇ ਪਰਮੇਸੁਰ ਕੇ ਪਿਆਰੇ ॥ ੮ ॥ ੧੦ ॥
Nanak oae Parmaesar kae piaarae.8.10.

ਸਲੋਕੁ ॥
Salok.

ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥
Karaṇ kaaraṇ Prabh aek hai doosar naahee koae.

ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥ ੧ ॥
Nanak tis balihaarṇai jal thal maheeal soae.1.

ਅਸਟਪਦੀ ॥
Astpadee.

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ ॥
Karan karaavan karnai jog.
Jo tis bhaavai soee hog.

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥ ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥
Khin maih thaap uthaapanhaaraa.
Ant nahee kichh paaraavaaraa.

nere are crores who enjoy the nectar of His Name.
hey are free of birth-death cycle and live forever.

here are crores who sing the praises of His Name.
hey remain in bliss, in happiness and in a state of ıshakeability.

he Lord remembers His devotees every moment, every :eath.

Nanak! This is because they are beloved of Lord.8.10.

alok.

he source, the doer in this world is only that one Lord.

Nanak! I am of sacrifice unto that Lord who is in water, land nd on surface of earth.1.

)ctet 11 starts.

ord is capapble of doing everything and persuading beings to o anything.
)nly that happens which is acceptable to Him.

le creates and destroys the world in the blink of an eye.
'here is no limit to His strength.

ਹੁਕਮੇ ਧਾਰਿ ਅਧਰ ਰਹਾਵੈ ॥ ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥
Hukmae dhaar adhar rahaavai.
Hukmae upjai hukam samaavai.

ਹੁਕਮੇ ਊਚ ਨੀਚ ਬਿਉਹਾਰ ॥ ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ ॥
Hukmae ooch neech biohaar.
Hukmae anik rang parkaar.

ਕਰਿ ਕਰਿ ਦੇਖੈ ਅਪਨੀ ਵਡਿਆਈ ॥ ਨਾਨਕ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥
Kar kar daekhai apnee vaḍiaaee.
Nanak sabh maih rahiaa samaaee.1.

ਪ੍ਰਭ ਭਾਵੈ ਮਾਨੁਖ ਗਤਿ ਪਾਵੈ ॥ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਪਾਥਰ ਤਰਾਵੈ ॥
Prabh bhaavai maanukh gat paavai.
Prabh bhaavai taa paathar taraavai.

ਪ੍ਰਭ ਭਾਵੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ ॥ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਹਰਿ ਗੁਣ ਭਾਖੈ ॥
Prabh bhaavai bin saas tae raakhai.
Prabh bhaavai taa Har guṇ bhaakhai.

ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਪਤਿਤ ਉਧਾਰੈ ॥ ਆਪਿ ਕਰੈ ਆਪਨ ਬੀਚਾਰੈ ॥
Prabh bhaavai taa patit udhaarai.
Aap karai aapan beechaarai.

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਆਪਿ ਸੁਆਮੀ ॥ ਖੇਲੈ ਬਿਗਸੈ ਅੰਤਰਜਾਮੀ ॥
Duhaa siriaa kaa aap suaamee.
Khaelai bigsai antarjaamee.

ਜੋ ਭਾਵੈ ਸੋ ਕਾਰ ਕਰਾਵੈ ॥ ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਅਵਰੁ ਨ ਆਵੈ ॥ ੨ ॥
Jo bhaavai so kaar karaavai.
Nanak dristee avar na aavai.2.

The Lord creates the world with His Ordinance and sustains it without any visible support.
Beings are born with the Divine Will and reabsorbed into Him.

The high and the low are according to His Will.
The various plays are orchestrated with His Will.

He does everything and then watches.
O Nanak! The Lord is present in His beings.1.

If the Lord pleases He awards the beings with a refined state of consciousness.
If He Wills He blesses even the stone hearted.

If He Wills, He can keep one alive without breath.
If He Wills the being sings praises of the Lord.

If He Wills He saves even those of loose character from vices.
Whatever He does is as per His own Will.

Lord Himself is the master of this and the next world.
He Himself plays this game of the world and is pleased to watch it.

Whatever He pleases He does.
O Nanak! One can see none other like Him.2.

ਕਹੁ ਮਾਨੁਖ ਤੇ ਕਿਆ ਹੋਇ ਆਵੈ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਾਵੈ ॥
Kauh maanukh tae kiaa hoae aavai.
Jo tis bhaavai soee karaavai.

ਇਸ ਕੈ ਹਾਥਿ ਹੋਇ ਤਾ ਸਭੁ ਕਿਛੁ ਲੇਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰੇਇ ॥
Is kai haath hoae taa sabh kichh lae.
Jo tis bhaavai soee karae.

ਅਨਜਾਨਤ ਬਿਖਿਆ ਮਹਿ ਰਚੈ ॥ ਜੇ ਜਾਨਤ ਆਪਨ ਆਪ ਬਚੈ ॥
Anjaanat bikhiaa maih rachai.
Jae jaanat aapan aap bachai.

ਭਰਮੇ ਭੂਲਾ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥ ਨਿਮਖ ਮਾਹਿ ਚਾਰਿ ਕੁੰਟ ਫਿਰਿ ਆਵੈ ॥
Bharmae bhoolaa daih dis dhaavai.
Nimakh maahae chaar kunt phir aavai.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪਨੀ ਭਗਤਿ ਦੇਇ ॥ ਨਾਨਕ ਤੇ ਜਨ ਨਾਮਿ ਮਿਲੇਇ ॥੩॥
Kar kirpaa jis apnee bhagat dae.
Nanak tae jan Naam milae.3.

ਖਿਨ ਮਹਿ ਨੀਚ ਕੀਟ ਕਉ ਰਾਜ ॥ ਪਾਰਬ੍ਰਹਮ ਗਰੀਬ ਨਿਵਾਜ ॥
Khin maih neech keet kau raaj.
Paarbrahm gareeb nivaaj.

ਜਾ ਕਾ ਦ੍ਰਿਸਟਿ ਕਛੂ ਨ ਆਵੈ ॥ ਤਿਸੁ ਤਤਕਾਲ ਦਹ ਦਿਸ ਪ੍ਰਗਟਾਵੈ ॥
Jaa kaa drist kachhoo na aavai.
Tis tatkaal daih dis pragtaavai.

ਜਾ ਕਉ ਅਪੁਨੀ ਕਰੈ ਬਖਸੀਸ ॥ ਤਾ ਕਾ ਲੇਖਾ ਨ ਗਨੈ ਜਗਦੀਸ ॥
Jaa kau apnee karai bakhsees.
Taa kaa laekhaa na ganai Jagdees.

hat can the being do on his own?
hatever He pleases He gets done through the being.

its under his control, he would hoard every possible object.
he Lord does only what pleases Him.

ue to his foolishness the being is entangled in Maya.
ad he been wise he would have stayed away from it.

ost in the delusion (of Maya) he runs in ten directions.
e roams about all four corners (of world) in a blink of an eye
hrough stray thoughts in his wandering mind).

he one whom the Lord awards His devotion with Grace;
) Nanak! Those beings are fixated on His Name.3.

n an instant He awards kingship to a lowly vermin like being.
ord is Benefactor of the poor.

he one in whom we can find no quality;
n an instant He makes him able from ten different
erspectives.

he one upon whom the Lord showers His bounties;
lo accountancy is done of his deeds.

ਜੀਉ ਪਿੰਡੁ ਸਭ ਤਿਸ ਕੀ ਰਾਸਿ ॥ ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪ੍ਰਗਾਸ ॥
Jeeo pinḍ sabh tis kee raas.
Ghaṭ ghaṭ pooran Brahm pragaas.

ਅਪਨੀ ਬਣਤ ਆਪਿ ਬਨਾਈ ॥ ਨਾਨਕ ਜੀਵੈ ਦੇਖਿ ਬਡਾਈ ॥ ੪ ॥
Apnee baṇat aap banaaee.
Nanak jeevai daekh baḍaaee.4.

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥
Is kaa bal naahee is haath.
Karan karaavan sarb ko naath.

ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਥੀਉ ॥
Aagiaakaaree bapuraa jeeo.
Jo tis bhaavai soee phun theeo.

ਕਬਹੂ ਊਚ ਨੀਚ ਮਹਿ ਬਸੈ ॥ ਕਬਹੂ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ ॥
Kab-hoo ooch neech maih basai.
Kab-hoo sog harakh rang hasai.

ਕਬਹੂ ਨਿੰਦ ਚਿੰਦ ਬਿਉਹਾਰ ॥ ਕਬਹੂ ਊਭ ਅਕਾਸ ਪਇਆਲ ॥
Kab-hoo nind chind biohaar.
Kab-hoo oobh akaas payaal.

ਕਬਹੂ ਬੇਤਾ ਬ੍ਰਹਮ ਬੀਚਾਰ ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਵਣਹਾਰ ॥ ੫ ॥
Kab-hoo baetaa brahm beechaar.
Nanak aap milaavaṇhaar.5.

ਕਬਹੂ ਨਿਰਤਿ ਕਰੈ ਬਹੁ ਭਾਤਿ ॥ ਕਬਹੂ ਸੋਇ ਰਹੈ ਦਿਨੁ ਰਾਤਿ ॥
Kab-hoo nirat karai bauh bhaat.
Kab-hoo soae rahai din raat.

is life and body are both His property.
thin every body is present a light of that Lord.

rd has Himself created the world.
Nanak! The Lord takes pleasure in observing His own
andeur.4.

ıe being's power is not his own.
ıe Lord Himself controls everything.

ıe being has no choice but to obey;
ecause only what pleases Him, happens.

ıe Lord manifests among the high and the low.
e is happy sometimes and sometimes in grief.

ometimes He contemplates critically of others.
e is flying across skies out of happiness at times and is lying
espondently in nether regions at others.

ometimes he acts as entertainer of Divine thoughts.
) Nanak! You are the one Who reabsorbs beings into
limself.5.

ord (residing in His beings) performs dances of various
inds.
Ie sleeps day and night at times.

ਕਬਹੂ ਮਹਾ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥ ਕਬਹੂੰ ਸਰਬ ਕੀ ਹੋਤ ਰਵਾਲ ॥
Kab-hoo mahaa krodh bikraal.
Kab-hoon sarb kee hot ravaal.

ਕਬਹੂ ਹੋਇ ਬਹੈ ਬਡ ਰਾਜਾ ॥ ਕਬਹੁ ਭੇਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ ॥
Kab-hoo hoae bahai baḍ raajaa.
Kab-hoo bhaekhaaree neech kaa saajaa.

ਕਬਹੂ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ ॥ ਕਬਹੂ ਭਲਾ ਭਲਾ ਕਹਾਵੈ ॥
Kab-hoo apkeerat maih aavai.
Kab-hoo bhalaa bhalaa kahaavai.

ਜਿਉ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਵ ਹੀ ਰਹੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ ਕਹੈ ॥ ੬ ॥
Jio Prabh raakhai tiv hee rahai.
Gur Prasaad Nanak sach kahai.6.

ਕਬਹੂ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖ੍ਯਾਨੁ ॥ ਕਬਹੂ ਮੋਨਿ ਧਾਰੀ ਲਾਵੈ ਧਿਆਨੁ ॥
Kab-hoo hoae pandit karae bakhyaan.
Kab-hoo mon dhaaree laavai dhiaan.

ਕਬਹੂ ਤਟ ਤੀਰਥ ਇਸਨਾਨ ॥ ਕਬਹੂ ਸਿਧ ਸਾਧਿਕ ਮੁਖਿ ਗਿਆਨ ॥
Kab-hoo tat teerath isnaan.
Kab-hoo sidh saadhik mukh giaan.

ਕਬਹੂ ਕੀਟ ਹਸਤਿ ਪਤੰਗ ਹੋਇ ਜੀਆ ॥ ਅਨਿਕ ਜੋਨਿ ਭਰਮੈ ਭਰਮੀਆ ॥
Kab-hoo keet hast patang hoae jeeaa.
Anik jon bharmai bharmeeaa.

ਨਾਨਾ ਰੂਪ ਜਿਉ ਸ੍ਵਾਗੀ ਦਿਖਾਵੈ ॥ ਜਿਉ ਪ੍ਰਭ ਭਾਵੈ ਤਿਵੈ ਨਚਾਵੈ ॥
Naanaa roop jio svaagee dikhaavai.
Jio Prabh bhaavai tivai nachaavai.

At times He seems dreadful when angry.
At times He is humble like the dust of His beings' feet.

At times He sits as a king.
At times He becomes a beggar of the lowest cast.

At times He is getting Himself cursed.
At times He is getting Himself deluded as the great and glorious.

The being lives as His Lord ordains.
O Nanak! Only a rare one with the Guru's blessings contemplates the Lord.6.

The Lord at times is discoursing as a Pandit.
At times He sits in contemplation shunning His speech.

At times He is bathing at banks of holy places.
At times He talks knowledge as an austere or a mystic.

At times He is an insect, an elephant or a moth.
At times He is wandering in various life forms.

He assumes various guises like a mimic.
As the Lord pleases so He makes the beings dance to His tunes.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ॥ ਨਾਨਕ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ ੭॥
Jo tis bhaavai soee hoae.
Nanak doojaa avar na koae.7.

ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ॥ ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ॥
Kab-hoo saadhsangat aeh paavai.
Us asthan tae bauhar na aavai.

ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ॥ ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ॥
Antar hoae giaan pargaas.
Us asthaan kaa nahee binaas.

ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ॥ ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ॥
Man tan Naam ratae ik rang.
Sadaa basaih Paarbrahm kai sang.

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ॥
Jio jal maih jal aaae khaṭaanaa.
Tio jotee sang jot samaanaa.

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ॥ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ॥ ੮॥ ੧੧॥
Miṭ gaye gavan paae bisraam.
Nanak Prabh kai sad kurbaan.8.11.

ਸਲੋਕੁ॥
Salok.

ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ॥
Sukhee basai maskeeneeaa aap nivaar talae.

ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ॥ ੧॥
Baḍae baḍae ahankaareeaa Nanak garab galae.1.

Only that happens what the Lord Wills.
O Nanak! There is none other like Him.7.

When the being enters saintly company;
He does not return from there;

Because the light of knowledge enlightens him;
And this state of his is never destroyed.

Those whose minds and bodies are immersed in colour of Lord's Name;
They reside ever in Lord's company.

As the water mixes seamlessly with water;
In the same fashion his soul immerses in the Divine light.

His wandering in the life death cycle is gone and he rests.
O Nanak! I sacrifice myself ever unto that Lord.8.11.

Salok.

The humble one lives happily by virtue of losing his ego and liying in humility.

O Nanak! The greatest of egoists have been ruined by their ego.1.

ਅਸਟਪਦੀ ॥
Astpadee.

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥ ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥
Jis kai antar raaj abhimaan.
So narakpaatee hovat suaan.

ਜੋ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥ ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥
Jo jaanai mai jobanvant. So hovat bistaa kaa jant.

ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥ ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਵੈ ॥
Aapas kau karamvant kahaavai.
Janam marai bauh jon bhramaavai.

ਧਨ ਭੂਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥ ਸੋ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥
Dhan bhoom kaa jo karai gumaan.
So moorakh andhaa agiaan.

ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥
Kar kirpaa jis kai hirdai gareebee basaavai.

ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥ ੧ ॥
Nanak eehaa mukt aagai sukh paavai.1.

ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ ॥ ਤ੍ਰਿਣ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ ॥
Dhanvantaa hoae kar garbaavai.
Trin samaan kachh sang na jaavai.

ਬਹੁ ਲਸਕਰ ਮਾਨੁਖ ਊਪਰਿ ਕਰੇ ਆਸ ॥ ਪਲ ਭੀਤਰਿ ਤਾ ਕਾ ਹੋਇ ਬਿਨਾਸ ॥
Bauh laskar maanukh oopar karae aas.
Pal bheetar taa kaa hoae binaas.

Octet 12 starts.

The one who is proud of being a king;
He is a dog worthy of being pushed to infernal regions.

The one who assumes himself to be extremely beautiful, is a vermin who flourishes in filth of vices.

The one who gets himself called upon as virtuous;
He is forever wandering in various lives caught in birth death cycle.

The one proud of his wealth and property;
Is a foolish blind person.

The one who He blesses with humility;

He is free of vices in this life and happy even in the world beyond.1.

As a person becomes wealthy, he is proud of it;
But not even a miniscule of wealth accompanies one after death.

Man builds expectations on his army of subordinates and other men;
But in an instant he is finished and none of them is of any help.

ਸਭ ਤੇ ਆਪ ਜਾਨੈ ਬਲਵੰਤੁ ॥ ਖਿਨ ਮਹਿ ਹੋਇ ਜਾਇ ਭਸਮੰਤੁ ॥
Sabh tae aap jaanai balvant.
Khin maih hoae jaae bhasmant.

ਕਿਸੈ ਨ ਬਦੈ ਆਪਿ ਅਹੰਕਾਰੀ ॥ ਧਰਮ ਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥
Kisai na badai aap ahankaaree.
Dharam raae tis karae khuaaree.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥ ਸੋ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ ॥ ੨ ॥
Gur Prasaad jaa kaa miṭai abhimaan.
So jan Nanak dargaih parvaan.2.

ਕੋਟਿ ਕਰਮ ਕਰੈ ਹਉ ਧਾਰੇ ॥ ਸ੍ਰਮੁ ਪਾਵੈ ਸਗਲੇ ਬਿਰਥਾਰੇ ॥
Koṭ karam karai hau dhaarae.
Sram paavai saglae birthaarae.

ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ ॥ ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ ॥
Anik tapasiaa karae ahankaar.
Narak surag phir phir avtaar.

ਅਨਿਕ ਜਤਨ ਕਰਿ ਆਤਮ ਨਹੀ ਦ੍ਰਵੈ ॥ ਹਰਿ ਦਰਗਹ ਕਹੁ ਕੈਸੇ ਗਵੈ ॥
Anik jatan kar aatam nahee dravai.
Har dargaih kauh kaisae gavai.

ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਹਾਵੈ ॥ ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨ ਆਵੈ ॥
Aapas kau jo bhalaa kahaavai.
Tisaih bhalaaee nikaṭ na aavai.

ਸਰਬ ਕੀ ਰੇਨ ਜਾ ਕਾ ਮਨੁ ਹੋਇ ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥ ੩ ॥
Sarb kee raen jaa kaa man hoae.
Kauh Nanak taa kee nirmal soae.3.

The being considers himself to be the strongest;
But in an instant can he be burnt to ashes.

The one who is so egoistic that he cares for none;
Dharamraj teaches him a lesson by ashaming him of his feat.

With Guru's Grace whose ego is subdued;
That person is acceptable in the Lord's shrine.2.

If a being indulges in crores of religious tasks but is too proud of doing them;
All of them are futile and the only fruit he receives is tiredness.

If he becomes proud of performing austerites;
He alternates between heaven and hell being born repeatedly.

If by repeated efforts the heart is not softened;
Then how will the being reach Lord's shrine.

The one who cherishes being called kind;
Kindness does not even bother to get near him.

The one whose mind is humble as the dust of everyone's feet;
O Nanak! His glory spreads far and wide.3.

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ॥ ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ॥
Jab lag jaanai mujh tae kachh hoae.
Tab is kau sukh naahee koae.

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ॥ ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ॥
Jab aeh jaanai mai kichh kartaa.
Tab lag garabh jon maih phirtaa.

ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ॥ ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ॥
Jab dhaarai ko-oo bairee meet.
Tab lag naihchal naahee cheet.

ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ॥ ਤਬ ਲਗੁ ਧਰਮ ਰਾਇ ਦੇਇ ਸਜਾਇ॥
Jab lag moh magan sang maae.
Tab lag Dharam Raae dae sajaae.

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੂਟੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੂਟੈ॥ ੪॥
Prabh kirpaa tae bandhan tooṭai.
Gur Prasaad Nanak hau chhooṭai.4.

ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ॥ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ॥
Saihas khaṭae lakh kau uṭh dhaavai.
Tripat na aavai maayaa paachhai paavai.

ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ॥ ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ॥
Anik bhog bikhiaa kae karai.
Naih triptaavai khap khap marai.

ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ॥ ਸੁਪਨ ਮਨੋਰਥ ਬ੍ਰਿਥੇ ਸਭ ਕਾਜੈ॥
Binaa santokh nahee ko-oo raajai.
Supan manorath brithae sabh kaajai.

hen the being thinks that he is the one making things ppen, He does not receive happiness.

hen he thinks that he is the doer;
e roams about being reborn from the womb time and again.

ill the being categorises people into friends and foes;
lis mind does not settle in peace.

ill the being is shrouded with influence of Maya;
Ie is punished by the Dharamraj.

The strings of Maya break away only with Lord's Grace.
O Nanak! The ego is subdued only with Guru's Benevolence.4.

Even if being earns thousands he runs for lakhs.
He hoards worldly objects but is never contented.

He enjoys various indulgements of Maya;
But being unsatisfied he forever yearns for more and suffers.

If there is no contentment, there is never a feeling of satisfaction.
As the dreams are worthless (without effort) so are the tasks and desires of an uncontented person.

ਨਾਮ ਰੰਗਿ ਸਰਬ ਸੁਖੁ ਹੋਇ॥ ਬਡਭਾਗੀ ਕਿਸੈ ਪਰਾਪਤਿ ਹੋਇ॥
Naam rang sarb sukh hoae.
Baḍbhaagee kisai paraapat hoae.

ਕਰਨ ਕਰਾਵਨ ਆਪੇ ਆਪਿ॥ ਸਦਾ ਸਦਾ ਨਾਨਕ ਹਰਿ ਜਾਪਿ॥ ੫॥
Karan karaavan aapae aap.
Sadaa sadaa Nanak Har jaap.5.

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ॥ ਇਸ ਕੈ ਹਾਥਿ ਕਹਾ ਬੀਚਾਰੁ॥
Karan karaavan karnaihaar.
Is kai haath kahaa beechaar.

ਜੈਸੀ ਦ੍ਰਿਸਟਿ ਕਰੇ ਤੈਸਾ ਹੋਇ॥ ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਸੋਇ॥
Jaisee drisṭ karae taisaa hoae.
Aapae aap aap Prabh soae.

ਜੋ ਕਿਛੁ ਕੀਨੋ ਸੁ ਅਪਨੈ ਰੰਗਿ॥ ਸਭ ਤੇ ਦੂਰਿ ਸਭਹੂ ਕੈ ਸੰਗਿ॥
Jo kichh keeno so apnai rang.
Sabh tae door sabh-hoo kai sang.

ਬੂਝੈ ਦੇਖੈ ਕਰੈ ਬਿਬੇਕ॥ ਆਪਹਿ ਏਕ ਆਪਹਿ ਅਨੇਕ॥
Boojhai daekhai karai bibaek.
Aapaeh aek aapaeh anaek.

ਮਰੈ ਨ ਬਿਨਸੈ ਆਵੈ ਨ ਜਾਇ॥ ਨਾਨਕ ਸਦ ਹੀ ਰਹਿਆ ਸਮਾਇ॥ ੬॥
Marai na binsai aavai na jaae.
Nanak sad hee rahiaa samaae.6.

ਆਪਿ ਉਪਦੇਸੈ ਸਮਝੈ ਆਪਿ॥ ਆਪੇ ਰਚਿਆ ਸਭ ਕੈ ਸਾਥਿ॥
Aap updaesai samjhai aap.
Aapae rachiaa sabh kai saath.

.ll happiness lies in Lord's Name;
Vhich is available only to a blessed one.

he Lord Who is capable of doing and getting everything
one;
) Nanak! Ever chant His Name.5.

.ord Himself is the Doer and the one Who gets everything
lone. Think and you will realise that the being has nothing in
iis hands.

The kind of glance that the Lord casts on the beings so does he
ɔecome;
The Lord is all by Himself.

All that He has created is in His pleasure,
He is distant and yet among everyone.

He understands, notices and recognises;
That Lord is one and acquires various forms Himself.

He is never born or destroyed.
O Nanak! The Lord is ever absorbed in Himself.6.

The Lord instructs and acts upon it, all Himself.
The Lord is one with all the beings He has created.

ਆਪਿ ਕੀਨੋ ਆਪਨ ਬਿਸਥਾਰੁ ॥ ਸਭੁ ਕਛੁ ਉਸ ਕਾ ਓਹੁ ਕਰਨੈਹਾਰੁ ॥
Aap keeno aapan bisthaar.
Sabh kachh us kaa oh karnaihaar.

ਉਸ ਤੇ ਭਿੰਨ ਕਹਹੁ ਕਿਛੁ ਹੋਇ ॥ ਥਾਨ ਥਨੰਤਰਿ ਏਕੈ ਸੋਇ ॥
Us tae bhinn kahoh kichh hoae.
Thaan thanantar aekai soae.

ਅਪੁਨੇ ਚਲਿਤ ਆਪਿ ਕਰਣੈਹਾਰ ॥ ਕਉਤਕ ਕਰੈ ਰੰਗ ਆਪਾਰ ॥
Apnae chalit aap karṇaihaar.
Kautak karai rang aapaar.

ਮਨ ਮਹਿ ਆਪਿ ਮਨ ਅਪੁਨੇ ਮਾਹਿ ॥ ਨਾਨਕ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਇ ॥ ੭ ॥
Man maih aap man apnae maahae.
Nanak keemat kaihain na jaae.7.

ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੁਆਮੀ ॥ ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਖਿਆਨੀ ॥
Sat sat sat Prabh suaamee.
Gur Parsaad kinai vakhiaanee.

ਸਚੁ ਸਚੁ ਸਚੁ ਸਭੁ ਕੀਨਾ ॥ ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਬਿਰਲੈ ਚੀਨਾ ॥
Sach sach sach sabh keenaa.
Koṭ madhae kinai birlai cheenaa.

ਭਲਾ ਭਲਾ ਭਲਾ ਤੇਰਾ ਰੂਪ ॥ ਅਤਿ ਸੁੰਦਰ ਅਪਾਰ ਅਨੂਪ ॥
Bhalaa bhalaa bhalaa taeraa roop.
Ati sundar apaar anoop.

ਨਿਰਮਲ ਨਿਰਮਲ ਨਿਰਮਲ ਤੇਰੀ ਬਾਣੀ ॥ ਘਟਿ ਘਟਿ ਸੁਨੀ ਸ੍ਰਵਨ ਬਖ੍ਯਾਣੀ ॥
Nirmal nirmal nirmal taeree baaṇee.
Ghaṭ ghaṭ sunee sravan bakhyaaṇe.

e has Himself created this expanse (creation).
ll is His. He is the Creator.

an there be anything distinct from Him?
e Himself is present everywhere.

e is the one directing His plays;
nd enacting various miracles.

Ie is in the minds of men and keeps them in His mind.
) Nanak! His value cannot be stated in monetary terms.7.

he Lord is forever existent.
Vith God's Grace only a rare one has stated this fact.

All that He has created is also complete.
Only a rare one out of crores has recognised this.

How nice, kind is His form!
He is the extremely Gorgeous, Limitless and Uncomparable Lord.

Sweet is His speech;
Which is being heard by everybody through ears and repeated through the tongue.

ਪਵਿਤ੍ ਪਵਿਤ੍ ਪਵਿਤ੍ ਪੁਨੀਤ॥ ਨਾਮੁ ਜਪੈ ਨਾਨਕ ਮਨਿ ਪ੍ਰੀਤਿ॥ ੮॥ ੧੨॥
Pavitra pavitra pavitra puneet.
Naam japai Nanak man preet.8.12.

ਸਲੋਕੁ॥
Salok.

ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੈ ਸੋ ਜਨੁ ਊਧਰਨਹਾਰ॥
Sant saran jo jan parai so jan udhranhaar.

ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ॥ ੧॥
Sant kee nindaa Nanakaa bauhar bauhar avtaar.1.

ਅਸਟਪਦੀ॥
Aṣtpadee.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਆਰਜਾ ਘਟੈ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਜਮ ਤੇ ਨਹੀ ਛੂਟੈ॥
Sant kai dookhan aarjaa ghaṭai.
Sant kai dookhan jam tae nahee chhuṭai.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਸੁਖੁ ਸਭੁ ਜਾਇ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਨਰਕ ਮਹਿ ਪਾਇ॥
Sant kai dookhan sukh sabh jaae.
Sant kai dookhan narak maih paae.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਮਤਿ ਹੋਇ ਮਲੀਨ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਸੋਭਾ ਤੇ ਹੀਨ॥
Sant kai dookhan mat hoae maleen.
Sant kai dookhan sobhaa tae heen.

ਸੰਤ ਕੇ ਹਤੇ ਕਉ ਰਖੈ ਨ ਕੋਇ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਥਾਨ ਭ੍ਰਸਟੁ ਹੋਇ॥
Sant kae hatae kau rakhai na koae.
Sant kai dookhan thaan bhraṣt hoae.

cred and pure is the one,
Nanak! Who chants His Name with love in his mind.8.12.

ılok.

he one who seeks shelter of saints is saved.

) Nanak! The vilifier of saints is born again and again (is ever liberated).1.

)ctet 13 starts.

Vilification of saints is a waste of life.
3y vilifying the saints man cannot escape the death agents.

Vilification of saints takes away all happiness;
The human is struck with grief by such vilification.

By vilifying the saints the thoughts are maligned;
The human is scraped of all his respect in the world.

No one can help the one condemned by saints.
The vilifier's heart is maligned if he vilifies saints.

ਸੰਤ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਜੇ ਕਰੈ॥ ਨਾਨਕ ਸੰਤਸੰਗਿ ਨਿੰਦਕੁ ਭੀ ਤਰੈ॥ ੧॥
Sant kripaal kripaa jae karai.
Nanak santsang nindak bhee tarai.1.

ਸੰਤ ਕੇ ਦੂਖਨ ਤੇ ਮੁਖੁ ਭਵੈ॥ ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਕਾਗ ਜਿਉ ਲਵੈ॥
Sant kae dookhan tae mukh bhavai.
Santan kai dookhan kaag jio lavai.

ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਸਰਪ ਜੋਨਿ ਪਾਇ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਤ੍ਰਿਗਦ ਜੋਨਿ ਕਿਰਮਾਇ
Santan kai dookhan sarp jon paae.
Sant kai dookhan trigad jon kirmaae.

ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਤ੍ਰਿਸਨਾ ਮਹਿ ਜਲੈ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਸਭੁ ਕੋ ਛਲੈ॥
Santan kai dookhan trisnaa maih jalai.
Sant kai dookhan sabh ko chhalai.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਤੇਜੁ ਸਭੁ ਜਾਇ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਨੀਚੁ ਨੀਚਾਇ॥
Sant kai dookhan taej sabh jaae.
Sant kai dookhan neech neechaae.

ਸੰਤ ਦੋਖੀ ਕਾ ਥਾਉ ਕੋ ਨਾਹਿ॥
ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਓਇ ਭੀ ਗਤਿ ਪਾਹਿ॥ ੨॥
Sant dokhee kaa thaao ko naahae.
Nanak sant bhaavai taa oae bhee gat paahae.2.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਅਤਤਾਈ॥ ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਖਿਨੁ ਟਿਕਨੁ ਨ ਪਾਈ॥
Sant kaa nindak mahaa at-taaee.
Sant kaa nindak khin ṭikan na paaee.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਹਤਿਆਰਾ॥ ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਪਰਮੇਸੁਰਿ ਮਾਰਾ॥
Sant kaa nindak mahaa hatiaaraa.
Sant kaa nindak Parmaesar maaraa.

If the Benevolent saint himself showers his grace;
Even the vilifier is blessed in his company.1.

By vilifying the saints, the vilifier's face is defiled.
The vilifier is like a crow making unpleasant noises of caw-caw.

By vilifying the saints one obtains the birth of a snake;
Or could also be born a vermin in the next life.

Due to vilification of saints he burns in the fire of desires;
And tries to deceive everyone.

All the glory and splendour is lost through saints' vilification.
The vilifier becomes lowest of the lowly.

A vilifier of saints finds no shelter.
O Nanak! If the saints so will, even the vilifiers reach a respectable position.2.

A saints' vilifier always commits attrocities;
He does not even stop for a moment.

A saints' vilifier becomes extremely tyrannous;
He is condemned and ridiculed even by God.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਰਾਜ ਤੇ ਹੀਨੁ ॥ ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਦੁਖੀਆ ਅਰੁ ਦੀਨੁ ॥
Sant kaa nindak raaj tae heen.
Sant kaa nindak dukheeaa ar deen.

ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਰਬ ਰੋਗ ॥ ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਦਾ ਬਿਜੋਗ ॥
Sant kae nindak kau sarb rog.
Sant kae nindak kau sadaa bijog.

ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੋਖ ਮਹਿ ਦੋਖੁ ॥
Sant kee nindaa dokh maih dokh.

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਉਸ ਕਾ ਭੀ ਹੋਇ ਮੋਖੁ ॥ ੩ ॥
Nanak sant bhaavai taa us kaa bhee hoae mokh.3.

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਅਪਵਿਤੁ ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਕਿਸੈ ਕਾ ਨਹੀ ਮਿਤੁ ॥
Sant kaa dokhee sadaa apavit.
Sant kaa dokhee kisai kaa nahee mit.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਡਾਨੁ ਲਾਗੈ ॥ ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਸਭ ਤਿਆਗੈ ॥
Sant kae dokhee kau ḍaan laagai.
Sant kae dokhee kau sabh tiaagai.

ਸੰਤ ਕਾ ਦੋਖੀ ਮਹਾ ਅਹੰਕਾਰੀ ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਬਿਕਾਰੀ ॥
Sant kaa dokhee mahaa ahankaaree.
Sant kaa dokhee sadaa bikaaree.

ਸੰਤ ਕਾ ਦੋਖੀ ਜਨਮੈ ਮਰੈ ॥ ਸੰਤ ਕੀ ਦੂਖਨਾ ਸੁਖ ਤੇ ਟਰੈ ॥
Sant kaa dokhee janmai marai.
Sant kee dookhnaa sukh tae ṭarai.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਨਾਹੀ ਠਾਉ ॥
Sant kae dokhee kau naahee ṭhaau.

Saints' vilifier is deprived of worldly pleasures like kingship.
He is forever in grief and pitiable.

Saints' vilifier is attacked by all diseases;
Because he is always in separation from source of all happiness (God).

Saints' vilification is an extremely profane task.

O Nanak! If the saints so wish, the vilifer is liberated from the habit of vilification.3.

A saints' vilifier always possesses a blemished mind;
That is why he is a friend of none.

A saints' vilifier is punished by Dharamraj;
And everyone leaves him in the lurch.

A saint's vilifier is full of ego;
And ever indulgent in sinful tasks.

A saint's vilifier is caught in birth death cycle;
And by virtue of vilifying the saints is deprived of all happiness.

A saint's vilifier never gets any support.

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਮਿਲਾਇ॥ ੪॥
Nanak sant bhaavai taa laye milaae.4.

ਸੰਤ ਕਾ ਦੋਖੀ ਅਧ ਬੀਚ ਤੇ ਟੂਟੈ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਕਿਤੈ ਕਾਜਿ ਨ ਪਹੂਚੈ॥
Sant kaa dokhee adh beech tae ṭooṭai.
Sant kaa dokhee kitai kaaj na pahoochai.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਉਦਿਆਨ ਭ੍ਰਮਾਈਐ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਉਝੜਿ ਪਾਈਐ॥
Sant kae dokhee kau udiaan bhramaaeeai.
Sant kaa dokhee ujhaṛ paaeeai.

ਸੰਤ ਕਾ ਦੋਖੀ ਅੰਤਰ ਤੇ ਥੋਥਾ॥ ਜਿਉ ਸਾਸ ਬਿਨਾ ਮਿਰਤਕ ਕੀ ਲੋਥਾ॥
Sant kaa dokhee antar tae thothaa.
Jio saas binaa mirtak kee lothaa.

ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਜੜ ਕਿਛੁ ਨਾਹਿ॥ ਆਪਨ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹਿ॥
Sant kae dokhee kee jaṛ kichh naahae.
Aapan beej aapae hee khaahae.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਅਵਰੁ ਨ ਰਾਖਨਹਾਰੁ॥
Sant kae dokhee kau avar na raakhanhaar.

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਉਬਾਰਿ॥ ੫॥
Nanak sant bhaavai taa laye ubaar.5.

ਸੰਤ ਕਾ ਦੋਖੀ ਇਉ ਬਿਲਲਾਇ॥ ਜਿਉ ਜਲ ਬਿਹੂਨ ਮਛੁਲੀ ਤੜਫੜਾਇ॥
Sant kaa dokhee io bil-laae.
Jio jal bihoon machhalee taṛphaṛaae.

ਸੰਤ ਕਾ ਦੋਖੀ ਭੂਖਾ ਨਹੀ ਰਾਜੈ॥ ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਪੈ॥
Sant kaa dokhee bhookhaa nahee raajai.
Jio paavak eedhan nahee dhraapai.

O Nanak! If the saint so wills he merges the vilifier into himself (accepts and improves him).4.

A saints' vilifier is stopped on the half way mark.
He cannot reach to completion in any task he undertakes.

A saints' vilifier is discarded to wander about in forests;
Or left in a secluded place with no one to provide him company.

A saints' vilifier lacks a firm footing (is hollow inside).
Just like a corpse is, without life.

A saints' vilifier has no firm foundation.
He reaps the fruits of his own evil deeds.

None other can save the vilifier.

O Nanak! Only if the saint wills, he could save him from the evil of vilification.5.

A saints' vilifier cries just like,
A fish does without water.

A saints' vilifier filled with desires is never contented.
Just like the fire is not contented how much ever it burns.

ਸੰਤ ਕਾ ਦੋਖੀ ਛੁਟੈ ਇਕੇਲਾ॥ ਜਿਉ ਬੂਆੜੁ ਤਿਲੁ ਖੇਤ ਮਾਹਿ ਦੁਹੇਲਾ॥
Sant kaa dokhee chhuṭai ikaelaa.
Jio booaaṛ til khaet maahae duhaelaa.

ਸੰਤ ਕਾ ਦੋਖੀ ਧਰਮ ਤੇ ਰਹਤ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਸਦ ਮਿਥਿਆ ਕਹਤ॥
Sant kaa dokhee dharam tae raihait.
Sant kaa dokhee sad mithiaa kaihait.

ਕਿਰਤੁ ਨਿੰਦਕ ਕਾ ਧੁਰਿ ਹੀ ਪਇਆ॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਥਿਆ॥ ੬॥
Kirat nindak kaa dhur hee payaa.
Nanak jo tis bhaavai soee thiaa.6.

ਸੰਤ ਕਾ ਦੋਖੀ ਬਿਗੜ ਰੂਪੁ ਹੋਇ ਜਾਇ॥
Sant kaa dokhee bigaṛ roop hoae jaae.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥
Sant kae dokhee kau dargaih milai sajaae.

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਸਹਕਾਈਐ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਨ ਮਰੈ ਨ ਜੀਵਾਈਐ॥
Sant kaa dokhee sadaa saihkaaeeai.
Sant kaa dokhee na marai na jeevaaeeai.

ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਪੁਜੈ ਨ ਆਸਾ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਉਠਿ ਚਲੈ ਨਿਰਾਸਾ॥
Sant kae dokhee kee pujai na aasaa.
Sant kaa dokhee uṭh chalai niraasaa.

ਸੰਤ ਕੈ ਦੋਖਿ ਨ ਤ੍ਰਿਸਟੈ ਕੋਇ॥ ਜੈਸਾ ਭਾਵੈ ਤੈਸਾ ਕੋਈ ਹੋਇ॥
Sant kaiṛ dokh na tristai koae.
Jaisaa bhaavai taisaa koee hoae.

ਪਇਆ ਕਿਰਤੁ ਨ ਮੇਟੈ ਕੋਇ॥ ਨਾਨਕ ਜਾਨੈ ਸਚਾ ਸੋਇ॥ ੭॥
Payaa kirat na maeṭai koae. Nanak jaanai sachaa soae.7.

A saints' vilifier is left all alone;
Just like a plant of burnt sesame lies deserted in a field.

A saints' vilifier is unprincipled;
Whatever he says is a lie.

But a vilifier carries the burden of sins of past vilification since birth.6.
O Nanak! All this that is happening is in Lord's Ordinance.6.

A saints' vilifier is spoiled.

He is punished in Lord's shrine.

A saints' vilifier is always anxious (never at peace).
He is neither alive nor dead.

A saints' vilifier's desire does not reach frution;
He leaves the world filled with remorse.

A saint vilifier is never freed from thirst of vilification.
As one wills so becomes his temperament.

None can erase the fruit of past misdeeds.
O Nanak! The Lord knows this secret.7.

ਸਭ ਘਟ ਤਿਸ ਕੇ ਓਹੁ ਕਰਨੈਹਾਰੁ ॥ ਸਦਾ ਸਦਾ ਤਿਸ ਕਉ ਨਮਸਕਾਰੁ ॥
Sabh ghaṭ tis kae oh karnaihaar.
Sadaa sadaa tis kau namaskaar.

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤਿ ॥ ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥
Prabh kee ustat karoh din raat.
Tisaih dhiaavoh saas giraas.

ਸਭੁ ਕਛੁ ਵਰਤੈ ਤਿਸ ਕਾ ਕੀਆ ॥ ਜੈਸਾ ਕਰੇ ਤੈਸਾ ਕੋ ਥੀਆ ॥
Sabh kachh vartai tis kaa keeaa.
Jaisaa karae taisaa ko theeaa.

ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਨੈਹਾਰੁ ॥ ਦੂਸਰ ਕਉਨੁ ਕਹੈ ਬੀਚਾਰੁ ॥
Apnaa khael aap karnaihaar.
Doosar kaun kahai beechaar.

ਜਿਨ ਨੌ ਕ੍ਰਿਪਾ ਕਰੈ ਤਿਸੁ ਆਪਨ ਨਾਮੁ ਦੇਇ ॥
Jis no kripaa karai tis aapan Naam dae.

ਬਡਭਾਗੀ ਨਾਨਕ ਜਨ ਸੇਇ ॥ ੮ ॥ ੧੩ ॥
Baḍbhaagee Nanak jan sae.8.13.

ਸਲੋਕੁ ॥
Salok.

ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿ ਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥
Tajoh siaanap sur janoh simroh Har Har raae.

ਏਕ ਆਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੂਖੁ ਭਰਮੁ ਭਉ ਜਾਇ ॥ ੧ ॥
Aek aas Har man rakhoh Nanak dookh bharam bhau jaae.1.

ਅਸਟਪਦੀ ॥
Aṣṭpadee.

l beings are His. He is the creator.
ways salute that Great Lord.

ıg His praises day and night.
:member Him with every breath.

/erything happens as He does.
hatever He makes of every being, so do they become.

ıe Lord directs His plays all by Himself.
'ho else can suggest a different way?

/hoever the Lord showers His grace upon, He awards him
is Name.

) Nanak! Blessed are the men who receive this gift.8.13.

alok.

) Kind People! Give up all your wisdom and chant Lord's
Jame.

The only expectation to be kept in mind is of His Name.
) Nanak! Grief, delusion and fear are thus cast away.1.

Octet 14 starts.

ਮਾਨੁਖ ਕੀ ਟੇਕ ਬ੍ਰਿਥੀ ਸਭ ਜਾਨੁ ॥ ਦੇਵਨ ਕਉ ਏਕੈ ਭਗਵਾਨੁ ॥
Maanukh kee ṭaek brithee sabh jaan.
Daevan kau aekai Bhagvaan.

ਜਿਸ ਕੈ ਦੀਐ ਰਹੈ ਅਘਾਇ ॥ ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥
Jis kai deeai rahai aghaae.
Bauhar na trisnaa laagai aae.

ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਆਪਿ ॥ ਮਾਨੁਖ ਕੈ ਕਿਛੁ ਨਾਹੀ ਹਾਥਿ ॥
Maarai raakhai aeko aap.
Maanukh kai kichh naahee haath.

ਤਿਸ ਕਾ ਹੁਕਮੁ ਬੂਝਿ ਸੁਖੁ ਹੋਇ ॥ ਤਿਸ ਕਾ ਨਾਮੁ ਰਖੁ ਕੰਠਿ ਪਰੋਇ ॥
Tis kaa hukam boojh sukh hoae.
Tis kaa Naam rakh kanṭh paroae.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਸੋਇ ॥ ਨਾਨਕ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥ ੧ ॥
Simar simar simar Prabh soae.
Nanak bighan na laagai koae.1.

ਉਸਤਤਿ ਮਨ ਮਹਿ ਕਰਿ ਨਿਰੰਕਾਰ ॥ ਕਰਿ ਮਨ ਮੇਰੇ ਸਤਿ ਬਿਉਹਾਰ ॥
Ustat man maih kar Nirankaar.
Kar man maerae sat biohaar.

ਨਿਰਮਲ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ॥ ਸਦਾ ਸੁਹੇਲਾ ਕਰਿ ਲੇਹਿ ਜੀਉ ॥
Nirmal rasnaa ammrit peeo.
Sadaa suhaelaa kar laeh jeeo.

ਨੈਨਹੁ ਪੇਖੁ ਠਾਕੁਰ ਕਾ ਰੰਗੁ ॥ ਸਾਧਸੰਗਿ ਬਿਨਸੈ ਸਭ ਸੰਗੁ ॥
Nainoh paekh Ṭhaakur kaa rang.
Saadhsang binsai sabh sang.

O Mind! Consider the support of any human as futile.
Only the One Lord is capable of providing to the beings;

The one by whose bounties the being is contented;
And desires do not press him any more.

Lord Himself is the destroyer and saviour.
The being has nothing in his hands.

By understanding His Will is peace obtained.
O Mind! Remember His Name always.

Always chant His Name,
O Nanak! With the blessing of Naam, no obstacles are faced in life.1.

Contemplate His greatness within yourself.
O Mind! Indulge in this virtuous task.

Drink the sweet nectar of Lord's Name with your tongue.
In this way ease your life forever.

With your eyes observe this play (world) of Lord.
In the company of saints the attachment to family & relations is lost.

ਚਰਨ ਚਲਉ ਮਾਰਗਿ ਗੋਬਿੰਦ ॥ ਮਿਟਹਿ ਪਾਪ ਜਪੀਐ ਹਰਿ ਬਿੰਦ ॥
Charan chalau maarag Gobind.
Miṭaih paap japeeai Har bind.

ਕਰ ਹਰਿ ਕਰਮ ਸ੍ਰਵਨਿ ਹਰਿ ਕਥਾ ॥ ਹਰਿ ਦਰਗਹ ਨਾਨਕ ਊਜਲ ਮਥਾ ॥ ੨ ॥
Kar Har karam sravan Har kathaa.
Har dargaih Nanak oojal mathaa.2.

ਬਡਭਾਗੀ ਤੇ ਜਨ ਜਗ ਮਾਹਿ ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਨ ਗਾਹਿ ॥
Baḍbhaagee tae jan jag maahae.
Sadaa sadaa Har kae gun gaahae.

ਰਾਮ ਨਾਮ ਜੋ ਕਰਹਿ ਬੀਚਾਰ ॥ ਸੇ ਧਨਵੰਤ ਗਨੀ ਸੰਸਾਰ ॥
Raam Naam jo karaih beechaar.
Sae dhanvant ganee sansaar.

ਮਨਿ ਤਨਿ ਮੁਖਿ ਬੋਲਹਿ ਹਰਿ ਮੁਖੀ ॥ ਸਦਾ ਸਦਾ ਜਾਨਹੁ ਤੇ ਸੁਖੀ ॥
Man tan mukh bolaih Har mukhee.
Sadaa sadaa jaanoh tae sukhee.

ਏਕੋ ਏਕੁ ਏਕੁ ਪਛਾਨੈ ॥ ਇਤ ਉਤ ਕੀ ਓਹੁ ਸੋਝੀ ਜਾਨੈ ॥
Aeko aek aek pachhaanai.
It ut kee oh sojhee jaanai.

ਨਾਮ ਸੰਗਿ ਜਿਸ ਕਾ ਮਨੁ ਮਾਨਿਆ ॥ ਨਾਨਕ ਤਿਨਹਿ ਨਿਰੰਜਨੁ ਜਾਨਿਆ ॥ ੩ ॥
Naam sang jis kaa man maaniaa.
Nanak tinaih Niranjan jaaniaa.3.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਆਪਨ ਆਪੁ ਸੁਝੈ ॥ ਤਿਸ ਕੀ ਜਾਨਹੁ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥
Gur Prasaad aapan aap sujhai.
Tis kee jaanoh trisnaa bujhai.

With your feet tread the path that leads to God.
Chanting His Name even for a moment washes away one's sins.

With your hands do tasks that please Him and with your ears relish His greatness.
O Nanak! By doing so you are honoured and accepted in Lord's court.2.

Those people in the world are blessed;
Who always sing Lord's praises.

Those who contemplate His Name;
They are to be counted as wealthy in this world.

Those who chant His Name with mind, body and soul;
They are to be recognized as happy.

The one who recognises only the One Lord everywhere;
He obtains understanding of this world and world beyond.

The one whose mind is attached to Naam;
O Nanak! Such a person has recognised the Lord.3.

The one who gets to know himself with Guru's Grace,
The thirst of all his desires is quenched.

ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ ॥ ਸਰਬ ਰੋਗ ਤੇ ਓਹੁ ਹਰਿ ਜਨੁ ਰਹਤ ॥
Sadhsang Har Har jas kaihait.
Sarb rog tae oh Har jan raihait.

ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕੇਵਲ ਬਖ੍ਯਾਨੁ ॥ ਗ੍ਰਿਹਸਤ ਮਹਿ ਸੋਈ ਨਿਰਬਾਨੁ ॥
Andin keertan kaeval bakhyaan.
Graihast maih soee nirbaan.

ਏਕ ਊਪਰਿ ਜਿਸੁ ਜਨ ਕੀ ਆਸਾ ॥ ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥
Aek oopar jis jan kee aasaa.
Tis kee kaṭeeai jam kee phaasaa.

ਪਾਰਬ੍ਰਹਮ ਕੀ ਜਿਸੁ ਮਨਿ ਭੂਖ ॥ ਨਾਨਕ ਤਿਸਹਿ ਨ ਲਾਗਹਿ ਦੂਖ ॥ ੪ ॥
Paarbrahm kee jis man bhookh.
Nanak tisaih na laagaeh dookh.4.

ਜਿਸ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮਨਿ ਚਿਤਿ ਆਵੈ ॥ ਸੋ ਸੰਤੁ ਸੁਹੇਲਾ ਨਹੀ ਡੁਲਾਵੈ ॥
Jis kau Har Prabh man chit aavai.
So sant suhaelaa nahee ḍulaavai.

ਜਿਸੁ ਪ੍ਰਭੁ ਅਪੁਨਾ ਕਿਰਪਾ ਕਰੈ ॥ ਸੋ ਸੇਵਕੁ ਕਹੁ ਕਿਸ ਤੇ ਡਰੈ ॥
Jis Prabh apnaa kirpaa karai.
So saevak kauh kis tae ḍarai.

ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਇਆ ॥ ਅਪੁਨੇ ਕਾਰਜ ਮਹਿ ਆਪਿ ਸਮਾਇਆ ॥
Jaisaa saa taisaa drisṭaayaa.
Apnae kaaraj maih aap samaayaa.

ਸੋਧਤ ਸੋਧਤ ਸੋਧਤ ਸੀਝਿਆ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ ਬੂਝਿਆ ॥
Sodhat sodhat sodhat seejhiaa.
Gur Prasaad tat sabh boojhiaa.

e Lord's beloved who sings His greatness;
saved from all the diseases.

ıe one who utters only songs of devotion;
: is unattached even if living the life of a household.

ıe one who expects anything only from God;
ɜ is spared the hanging by the yams (Lord's mythical
:ecutioners).

ıe mind which is desirous of meeting the Lord;
Nanak! No grief inflicts such a person.4.

he one who always remembers the Lord in his mind;
; a saint at peace and never loses courage.

he one on whom the Lord showers His Grace,
'hat servant of Lord would fear whom?

Ie sees the Lord as He is.
Ie notices His presence in His own creation.

\s he contemplates he successfully understands.
Vith Guru's Grace he understands what the reality is.

ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ ॥ ਨਾਨਕ ਸੋ ਸੂਖਮੁ ਸੋਈ ਅਸਥੂਲੁ ॥ ੫ ॥
Jab daekho tab sabh kichh mool.
Nanak so sookham soee asthool.5.

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ ॥ ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ ॥
Naih kichh janmai naih kichh marai.
Aapan chalit aap hee karai.

ਆਵਨੁ ਜਾਵਨੁ ਦ੍ਰਿਸਟਿ ਅਨਦ੍ਰਿਸਟਿ ॥ ਆਗਿਆਕਾਰੀ ਧਾਰੀ ਸਭ ਸ੍ਰਿਸਟਿ ।
Aavan jaavan drisṭ an-drisṭ.
Aagiaakaaree dhaaree sabh srisṭ.

ਆਪੇ ਆਪਿ ਸਗਲ ਮਹਿ ਆਪਿ ॥ ਅਨਿਕ ਜੁਗਤਿ ਰਚਿ ਥਾਪਿ ਉਥਾਪਿ ॥
Aapae aap sagal maih aap.
Anik jugat rach thaap uthaap.

ਅਬਿਨਾਸੀ ਨਾਹੀ ਕਿਛੁ ਖੰਡ ॥ ਧਾਰਣ ਧਾਰਿ ਰਹਿਓ ਬ੍ਰਹਮੰਡ ॥
Abinaasee naahee kichh khanḍ.
Dhaaraṇ dhaar rahio braihmanḍ.

ਅਲਖ ਅਭੇਵ ਪੁਰਖ ਪਰਤਾਪ ॥ ਆਪਿ ਜਪਾਏ ਤ ਨਾਨਕ ਜਾਪ ॥ ੬ ॥
Alakh abhaev purakh partaap.
Aap japaae ta Nanak jaap.6.

ਜਿਨ ਪ੍ਰਭੁ ਜਾਤਾ ਸੁ ਸੋਭਾਵੰਤ ॥ ਸਗਲ ਸੰਸਾਰੁ ਉਧਰੈ ਤਿਨ ਮੰਤ ॥
Jin Prabh jaataa so sobhaavant.
Sagal sansaar udhrai tin manṭ.

ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਸਗਲ ਉਧਾਰਨ ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਦੂਖ ਬਿਸਾਰਨ ॥
Prabh kae saevak sagal udhaaran.
Prabh kae saevak dookh bisaaran.

When I see I find everything to be a form of Lord.
It is evident that He is the world Himself and the light within the world.5.

Nothing is born and nothing dies;
All this is just a play of the Lord.

Birth, death, visible and invisible;
Are all designed by God to work under His Ordinance.

He is all by Himself within every being.
He creates the world in vivid fashions to destroy it later.

Lord Himself is Indestructible, nothing of Him is destroyed.
He is creating the entire universe Himself.

No one can express the secret of His Glory.
O Nanak! The beings can chant His Name only if He makes them do so.6.

Those who recognised the Lord have earned glory in the world.
The entire world is saved from vices with their instruction.

Lord's devotees can save everyone.
They are capable of liberating everyone from grief.

ਆਪੇ ਮੇਲਿ ਲਏ ਕਿਰਪਾਲ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਜਪਿ ਭਏ ਨਿਹਾਲ॥
Aapae mael laye kirpaal.
Gur kaa sabad jap bhaye nihaal.

ਉਨ ਕੀ ਸੇਵਾ ਸੋਈ ਲਾਗੈ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਬਡਭਾਗੈ॥
Un kee saevaa soee laagai.
Jis no kripaa karaih baḍbhaagai.

ਨਾਮੁ ਜਪਤ ਪਾਵਹਿ ਬਿਸ੍ਰਾਮੁ॥ ਨਾਨਕ ਤਿਨ ਪੁਰਖ ਕਉ ਊਤਮ ਕਰਿ ਮਾਨੁ॥੭॥
Naam japat paavaeh bisraam.
Nanak tin purakh kau ootam kar maan.7.

ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਪ੍ਰਭ ਕੈ ਰੰਗਿ॥ ਸਦਾ ਸਦਾ ਬਸੈ ਹਰਿ ਸੰਗਿ॥
Jo kichh karai so prabh kai rang.
Sadaa sadaa basai Har sang.

ਸਹਜ ਸੁਭਾਇ ਹੋਵੈ ਸੋ ਹੋਇ॥ ਕਰਣੈਹਾਰੁ ਪਛਾਣੈ ਸੋਇ॥
Saihaij subhaae hovai so hoae.
Karṇaihaar pachhaaṇai soae.

ਪ੍ਰਭ ਕਾ ਕੀਆ ਜਨ ਮੀਠ ਲਗਾਨਾ॥ ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਨਾ॥
Prabh kaa keeaa jan meeṭh lagaanaa.
Jaisaa saa taisaa driṣṭaanaa.

ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸੁ ਮਾਹਿ ਸਮਾਏ॥ ਓਇ ਸੁਖ ਨਿਧਾਨ ਉਨਹੂ ਬਨਿ ਆਏ॥
Jis tae upjae tis maahae samaae.
Oae sukh nidhaan unhoo ban aae.

ਆਪਸ ਕਉ ਆਪਿ ਦੀਨੋ ਮਾਨੁ॥ ਨਾਨਕ ਪ੍ਰਭ ਜਨੁ ਏਕੋ ਜਾਨੁ॥੮॥੧੪॥
Aapas kau aap deeno maan.
Nanak Prabh jan aeko jaan.8.14.

The Benevolent Lord merges His devotees into Himself.
They bloom like a flower as they chant His Name.

Only they get to enter His service;
Who are lucky to be showered upon by His Grace.

They enter a state of unshakeability by chanting His Name.
O Nanak! Consider them the foremost of beings.7.

Whatever he does is in accordance with Divine Will.
Lord's servant resides in His presence.

Whatever happens, he accepts it as the Lord's Ordinance.
He recognises the Lord as the real Doer.

Lord's servants find whatever he does as sweet.
Because they can see Him everywhere as He is actually present.

The servants merge into the one they were created from.
They are a treasury of happiness and they deserve this.

The Lord Himself honours His own self.
O Nanak! Consider the Lord and His devotee as one.8.14.

ਸਲੋਕੁ ॥
Salok.

ਸਰਬ ਕਲਾ ਭਰਪੂਰ ਪ੍ਰਭ ਬਿਰਥਾ ਜਾਨਨਹਾਰ ॥
Sarb kalaa bharpoor Prabh birthaa jaananhaar.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਉਧਰੀਐ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰ ॥ ੧ ॥
Jaa kai simran udhreeai Nanak tis balihaar.1.

ਅਸਟਪਦੀ ॥
Astpadee.

ਟੂਟੀ ਗਾਢਨਹਾਰ ਗੋਪਾਲ ॥ ਸਰਬ ਜੀਆ ਆਪੇ ਪ੍ਰਤਿਪਾਲ ॥
Ṭooṭee gaaḍhanhaar Gopaal.
Sarb jeeaa aapae pratipaal.

ਸਗਲ ਕੀ ਚਿੰਤਾ ਜਿਸੁ ਮਨ ਮਾਹਿ ॥ ਤਿਸ ਤੇ ਬਿਰਥਾ ਕੋਈ ਨਾਹਿ ॥
Sagal kee chintaa jis man maahae.
Tis tae birthaa koee naahae.

ਰੇ ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਜਾਪਿ ॥ ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਆਪੇ ਆਪਿ ॥
Rae man maerae sadaa Har jaap.
Abinaasee Prabh aapae aap.

ਆਪਨ ਕੀਆ ਕਛੂ ਨ ਹੋਇ ॥ ਜੇ ਸਉ ਪ੍ਰਾਨੀ ਲੋਚੈ ਕੋਇ ॥
Aapan keeaa kachhoo na hoae.
Jae sau praanee lochai koae.

ਤਿਸੁ ਬਿਨੁ ਨਾਹੀ ਤੇਰੈ ਕਿਛੁ ਕਾਮ ॥ ਗਤਿ ਨਾਨਕ ਜਪਿ ਏਕ ਹਰਿ ਨਾਮ ॥ ੧ ॥
Tis bin naahee taerai kichh kaam.
Gat Nanak jap aek Har Naam.1.

Salok.

Lord is filled with all powers and is aware of everyone's affections.

O Nanak! The one by whose contemplation we are saved, sacrifice yourself unto Him.1.

Octet 15 starts.

He is the one Who mends the broken chord connecting the beings to Him.
The sustainer of all is the Lord Himself.

The one who thinks of all in His mind;
No one returns disappointed from His door.

O My Mind! Always chant His Name.
He is Indestructible and the only one of His kind.

A task done with an individual effort does not reach completion;
Even if one tries a hundred times.

Other than God, nothing else is of any use to you.
O Nanak! Chant Lord's Name. Only then would you attain peace.1.

ਰੂਪਵੰਤੁ ਹੋਇ ਨਾਹੀ ਮੋਹੈ ॥ ਪ੍ਰਭ ਕੀ ਜੋਤਿ ਸਗਲ ਘਟ ਸੋਹੈ ॥
Roopvant hoae naahee mohai.
Prabh kee jot sagal ghaṭ sohai.

ਧਨਵੰਤਾ ਹੋਇ ਕਿਆ ਕੋ ਗਰਬੈ ॥ ਜਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਦੀਆ ਦਰਬੈ ॥
Dhanvantaa hoae kiaa ko garbai.
Jaa sabh kichh tis kaa deeaa darbai.

ਅਤਿ ਸੂਰਾ ਜੇ ਕੋਊ ਕਹਾਵੈ ॥ ਪ੍ਰਭ ਕੀ ਕਲਾ ਬਿਨਾ ਕਹ ਧਾਵੈ ॥
At sooraa jae ko-oo kahaavai.
Prabh kee kalaa binaa kaih dhaavai.

ਜੇ ਕੋ ਹੋਇ ਬਹੈ ਦਾਤਾਰੁ ॥ ਤਿਸੁ ਦੇਨਹਾਰੁ ਜਾਨੈ ਗਾਵਾਰੁ ॥
Jae ko hoae bahai Daataar.
Tis daenhaar jaanai gaavaar.

ਜਿਸੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤੂਟੈ ਹਉ ਰੋਗੁ ॥ ਨਾਨਕ ਸੋ ਜਨੁ ਸਦਾ ਅਰੋਗੁ ॥ ੨ ॥
Jis Gur prasaad tooṭai hau rog.
Nanak so jan sadaa arog.2.

ਜਿਉ ਮੰਦਰ ਕਉ ਥਾਮੈ ਥੰਮਨੁ ॥ ਤਿਉ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਹਿ ਅਸਥੰਮਨੁ ॥
Jio mandar kau thaamai thamman.
Tio Gur kaa sabad manaih asthamman.

ਜਿਉ ਪਾਖਾਣੁ ਨਾਵ ਚੜਿ ਤਰੈ ॥ ਪ੍ਰਾਣੀ ਗੁਰ ਚਰਣ ਲਗਤੁ ਨਿਸਤਰੈ ॥
Jio paakhaaṇ naav chaṛ tarai.
Praaṇee Gur charaṇ lagat nistarai.

ਜਿਉ ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੁ ॥ ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਮਨਿ ਹੋਇ ਬਿਗਾਸੁ ॥
Jio andhkaar deepak pargaas.
Gur darsan daekh man hoae bigaas.

Even if someone has a beautiful body, he should not be too proud of it;
Because it is the Lord's light which dwells in everybody.

How can someone be proud of his wealth;
When all of it is gifted by God.

If someone cherishes being called strong and mighty,
He must realise that he stands nowhere without Lord providing him the strength.

If someone starts considering himself God,
That foolish one must recognise that there is only one Lord Who provides to all.

The one who's lost his ego with Guru's Grace,
O Nanak! That person is always healthy.2.

Like a pillar supports the roof of the house,
In the same way Lord's Word is the mind's support.

Like a stone can cross a river if riding a boat,
A being can get across the worldly ocean by seeking refuge in Lord's feet.

Like a laugh eradicates darkness providing light,
A glimpse of the Guru enlightens the mind.

ਜਿਉ ਮਹਾ ਉਦਿਆਨ ਮਹਿ ਮਾਰਗੁ ਪਾਵੈ ॥
ਤਿਉ ਸਾਧੂ ਸੰਗਿ ਮਿਲਿ ਜੋਤਿ ਪ੍ਰਗਟਾਵੈ ॥
Jio mahaa udiaan maih maarag paavai.
Tio saadhoo sang mil jot pragṭaavai.

ਤਿਨ ਸੰਤਨ ਕੀ ਬਾਛਉ ਧੂਰਿ ॥ ਨਾਨਕ ਕੀ ਹਰਿ ਲੋਚਾ ਪੂਰਿ ॥ ੩ ॥
Tin santan kee baachhau dhoor.
Nanak kee Har lochaa poor.3.

ਮਨ ਮੂਰਖ ਕਾਹੇ ਬਿਲਲਾਈਐ ॥ ਪੂਰਬ ਲਿਖੇ ਕਾ ਲਿਖਿਆ ਪਾਈਐ ॥
Man moorakh kaahae bil-laaee-ai.
Purab likhae kaa likhiaa paaee-ai.

ਦੂਖ ਸੂਖ ਪ੍ਰਭ ਦੇਵਨਹਾਰੁ ॥ ਅਵਰ ਤਿਆਗਿ ਤੂ ਤਿਸਹਿ ਚਿਤਾਰੁ ॥
Dookh sookh Prabh daevanhaar.
Avar tiaag too tisaih chitaar.

ਜੋ ਕਛੁ ਕਰੈ ਸੋਈ ਸੁਖੁ ਮਾਨੁ ॥ ਭੂਲਾ ਕਾਹੇ ਫਿਰਹਿ ਅਜਾਨ ॥
Jo kachh karai soee sukh maan.
Bhoolaa kaahae phiraih ajaan.

ਕਉਨ ਬਸਤੁ ਆਈ ਤੇਰੈ ਸੰਗ ॥ ਲਪਟਿ ਰਹਿਓ ਰਸਿ ਲੋਭੀ ਪਤੰਗ ॥
Kaun bast aaee taerai sang.
Lapaṭ rahio ras lobhee patang.

ਰਾਮ ਨਾਮ ਜਪਿ ਹਿਰਦੇ ਮਾਹਿ ॥ ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹਿ ॥ ੪ ॥
Raam Naam Jap hirdae maahae.
Nanak pat saetee ghar jaahae.4.

ਜਿਸੁ ਵਖਰ ਕਉ ਲੈਨਿ ਤੂ ਆਇਆ ॥ ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥
Jis vakhar kau lain too aayaa.
Raam Naam santan ghar paayaa.

Like the one lost in a forest finds a path,
One discovers the inner light in the company of saints.

I ask for the dust of those saints' feet.
O Lord! Fulfill this desire of Nanak.3.

O Foolish Mind! Why do you cry?
You have to reap the fruit of prior deeds.

It is the Lord Who provides pleasure and pain.
So leaving all other supports contemplate only that One Lord.

Whatever the Lord does, be delighted with it.
O Naive Person! Why do you wander in ignorance?

Which object accompanied you into this world?
Why are you clinging onto taste (of Maya), O Greedy Insect!

Chant Lord's Name in your heart;
O Nanak! You shall thus enter your house in the world beyond, venerably.4.

The object that you seek and have come for;
That object of Lord's Name is available at the dwellings of saints.

ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ ॥ ਰਾਮ ਨਾਮੁ ਹਿਰਦੇ ਮਹਿ ਤੋਲਿ ॥
Taj abhimaan laeh man mol.
Raam Naam hirdae maih tol.

ਲਾਦਿ ਖੇਪ ਸੰਤਹ ਸੰਗਿ ਚਾਲੁ ॥ ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ ਜੰਜਾਲ ॥
Laad khaep santaih sang chaal.
Avar tiaag bikhiaa janjaal.

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ ॥ ਮੁਖ ਊਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥
Dhann dhann kahai sabh koae.
Mukh oojal Har dargaih soae.

ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ ॥ ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ॥ ੫ ॥
Aeh vaapaar virlaa vaapaarai.
Nanak taa kai sad balihaarai.5.

ਚਰਨ ਸਾਧ ਕੇ ਧੋਇ ਧੋਇ ਪੀਉ ॥ ਅਰਪਿ ਸਾਧ ਕਉ ਅਪਨਾ ਜੀਉ ॥
Charan saadh kae dhoae dhoae peeo.
Arap saadh kau apnaa jeeo.

ਸਾਧ ਕੀ ਧੂਰਿ ਕਰਹੁ ਇਸਨਾਨੁ ॥ ਸਾਧ ਊਪਰਿ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥
Saadh kee dhoor karoh isnaan.
Saadh oopar jaaee-ai kurbaan.

ਸਾਧ ਸੇਵਾ ਵਡਭਾਗੀ ਪਾਈਐ ॥ ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥
Saadh saevaa vadbhaagee paaee-ai.
Saadhsang Har keertan gaaee-ai.

ਅਨਿਕ ਬਿਘਨ ਤੇ ਸਾਧੂ ਰਾਖੈ ॥ ਹਰਿ ਗੁਨ ਗਾਇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖੈ ॥
Anik bighan tae saadhoo raakhai.
Har gun gaae ammrit ras chaakhai.

So renounce the ego and buy this merchandise bartering it for your mind.
Scrutinize Lord's Name in thy heart.

Walk along the saints and load this commodity of Lord's Name.
Repudiate other indulgements of Maya.

Every being will then praise you.
And brightened will be your face in Lord's shrine.

Only a rare one indulges in such a virtuous trade.
O Nanak! We should sacrifice ourselves unto such traders (who deal only in Lord's Name).5.

Wash the feet of saints and consume the thus sanctified water.
Dedicate your life to saints.

Bathe in the dust of pious men's feet.
Sacrifice yourself unto saints.

The opportunity of service to saints is received with great uck.
n the company of saints can be sung the praises of Lord.

The saint saves one from the many obstacles encountered on he life path.
The saint tastes the nectar of Lord's Name by singing His praises.

ਓਟ ਗਹੀ ਸੰਤਹ ਦਰਿ ਆਇਆ॥ ਸਰਬ ਸੂਖ ਨਾਨਕ ਤਿਹ ਪਾਇਆ॥ ੬॥
Oṭ gahee santaih dar aayaa.
Sarb sookh Nanak taih paayaa.6.

ਮਿਰਤਕ ਕਉ ਜੀਵਾਲਨਹਾਰ॥ ਭੂਖੇ ਕਉ ਦੇਵਤ ਅਧਾਰ॥
Mirtak kau jeevaalanhaar.
Bhookhae kau daevat adhaar.

ਸਰਬ ਨਿਧਾਨ ਜਾ ਕੀ ਦ੍ਰਿਸਟੀ ਮਾਹਿ॥ ਪੂਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ਪਾਹਿ॥
Sarb nidhaan jaa kee dristee maahae.
Purab likhae kaa laihṇaa paahae.

ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਓਹੁ ਕਰਨੈ ਜੋਗੁ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ॥
Sabh kichh tis kaa oh karnai jog.
Tis bin doosar hoaa na hog.

ਜਪਿ ਜਨ ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣੀ॥ ਸਭ ਤੇ ਊਚ ਨਿਰਮਲ ਇਹ ਕਰਣੀ॥
Jap jan sadaa sadaa din raiṇee.
Sabh tae ooch nirmal aeh karṇee.

ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕਉ ਨਾਮੁ ਦੀਆ॥ ਨਾਨਕ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਥੀਆ॥ ੭॥
Kar kirpaa jis kau Naam deeaa.
Nanak so jan nirmal theeaa.7.

ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ॥ ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ॥
Jaa kai man Gur kee parteet.
Tis jan aavai Har Prabh cheet.

ਭਗਤੁ ਭਗਤੁ ਸੁਨੀਐ ਤਿਹੁ ਲੋਇ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਏਕੋ ਹੋਇ॥
Bhagat bhagat suneeai taih loae.
Jaa kai hirdai aeko hoae.

The one who has sought the shelter of saints and has fallen at their door;
O Nanak! He has obtained all happiness.6.

Lord is capable of imbuing life into the dead.
He provides support to the hungry.

All treasures are in His glance;
The beings receive the fruits of previous karmas also.

All is God's and He is capable of executing everything.
There is no one other than Him nor there ever will be (who controls everything).

O Man! Chant His name day and night;
This is the most sacred of deeds.

With His benevolence whom He grants His Name,
O Nanak! That person becomes pious.7.

The one whose mind is imbued with reverence for the Lord;
Lord is beseated in His heart.

That person is recognised as a devotee world over;
In whose heart resides the one Lord.

ਸਚੁ ਕਰਣੀ ਸਚੁ ਤਾ ਕੀ ਰਹਤ ॥ ਸਚੁ ਹਿਰਦੈ ਸਤਿ ਮੁਖਿ ਕਹਤ ॥
Sach karṇee sach taa kee raihait.
Sach hirdai sat mukh kaihait.

ਸਾਚੀ ਦ੍ਰਿਸਟਿ ਸਾਚਾ ਆਕਾਰੁ ॥ ਸਚੁ ਵਰਤੈ ਸਾਚਾ ਪਾਸਾਰੁ ॥
Saachee drisṭ saachaa aakaar.
Sach vartai saachaa paasaar.

ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਸਚੁ ਕਰਿ ਜਾਤਾ ॥ ਨਾਨਕ ਸੋ ਜਨੁ ਸਚਿ ਸਮਾਤਾ ॥ ੮ ॥ ੧੫ ॥
Paarbrahm jin sach kar jaataa.
Nanak so jan sach samaataa.8.15.

ਸਲੋਕੁ ॥
Salok.

ਰੂਪੁ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ ॥
Roop na raekh na rang kichh traih guṇ tae Prabh bhinn.

ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ ॥ ੧ ॥
Tisaih bujhaae Nanakaa jis hovai suprasann.1.

ਅਸਟਪਦੀ ॥
Astpadee.

ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਮਨ ਮਹਿ ਰਾਖੁ ॥ ਮਾਨੁਖ ਕੀ ਤੂ ਪ੍ਰੀਤਿ ਤਿਆਗੁ ॥
Abinaasee Prabh man maih raakh.
Maanukh kee too preet tiaag.

ਤਿਸ ਤੇ ਪਰੈ ਨਾਹੀ ਕਿਛੁ ਕੋਇ ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਸੋਇ ॥
Tis tae parai naahee kichh koae.
Sarb nirantar aeko soae.

His practical life and principles are on the same boat.
The True Lord pervades his heart and Lord's Name is what he utters.

His vision is imbued with True Lord's Name.
All visible world seems to him Lord's manifestation and He seems to be everywhere.

The one who has seen the Lord as the permanent one;
O Nanak! He is absorbed into the permanent one.8.15.

Salok.

Lord has no appearance, no sign and no colour. He is free of the three characteristic attributes of maya.

O Nanak! He Himself explains His self to the being upon whom He showers His benevolence.1.

Octet 16 starts.

Establish the Indestructible Lord in thy mind.
Abandon the love of beings.

There is nothing beyond Him or except Him.
The Lord is the continuous entity that exists within every being.

ਆਪੇ ਬੀਨਾ ਆਪੇ ਦਾਨਾ ॥ ਗਹਿਰ ਗੰਭੀਰੁ ਗਹੀਰੁ ਸੁਜਾਨਾ ॥
Aapae beenaa aapae daanaa.
Gaihair gambheer gaheer sujaanaa.

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਗੋਬਿੰਦ ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਬਖਸੰਦ ॥
Paarbrahm Parmaesar Gobind.
Kripaa nidhaan dayaal bakhsand.

ਸਾਧ ਤੇਰੇ ਕੀ ਚਰਨੀ ਪਾਉ ॥ ਨਾਨਕ ਕੈ ਮਨਿ ਇਹੁ ਅਨਰਾਉ ॥ ੧ ॥
Saadh taerae kee charnee paao.
Nanak kai man aeh anraao.1.

ਮਨਸਾ ਪੂਰਨ ਸਰਨਾ ਜੋਗ ॥ ਜੋ ਕਰਿ ਪਾਇਆ ਸੋਈ ਹੋਗੁ ॥
Mansaa pooran sarnaa jog.
Jo kar paayaa soee hog.

ਹਰਨ ਭਰਨ ਜਾ ਕਾ ਨੇਤ੍ਰ ਫੋਰੁ ॥ ਤਿਸ ਕਾ ਮੰਤ੍ਰੁ ਨ ਜਾਨੈ ਹੋਰੁ ॥
Haran bharan jaa kaa naetra phor.
Tis kaa mantra na jaanai hor.

ਅਨਦ ਰੂਪ ਮੰਗਲ ਸਦ ਜਾ ਕੈ ॥ ਸਰਬ ਥੋਕ ਸੁਨੀਅਹਿ ਘਰਿ ਤਾ ਕੈ ॥
Anad roop mangal sad jaa kai.
Sarb thok suneeaih ghar taa kai.

ਰਾਜ ਮਹਿ ਰਾਜੁ ਜੋਗ ਮਹਿ ਜੋਗੀ ॥ ਤਪ ਮਹਿ ਤਪੀਸਰੁ ਗ੍ਰਿਹਸਤ ਮਹਿ ਭੋਗੀ ॥
Raaj maih raaj jog maih jogee.
Tap maih tapeesar graihast maih bhogee.

ਧਿਆਇ ਧਿਆਇ ਭਗਤਹ ਸੁਖੁ ਪਾਇਆ ॥
ਨਾਨਕ ਤਿਸੁ ਪੁਰਖ ਕਾ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥ ੨ ॥
Dhiaae dhiaae bhagtaih sukh paayaa.
Nanak tis purakh kaa kinai ant na paayaa.2.

Only he knows and recognises what goes on in every heart.
He is quite deep and serene.

O Transcendent One! O Supreme Lord! O Lord of Earth!
O Treasury of Benevolence! O Benefactor! O Forgiver!

To find shelter in the feet of Your Saints;
Is what Nanak yearns for.1.

Lord is capable of fulfilling wishes and helping those who seek His shelter.
What He has written on the hands of beings is what happens.

The one for Whom a blink of an eye is sufficient to sustain or destroy the world;
No one knows of His secrets.

The one Who dwells ever in joy and happiness,
All objects of this world are present in His house.

Lord is the King among the kings.
He Himself is the most established of ascetics and a householder in the same breath.

Devotees have been enraptured by chanting His Name.
O Nanak! No being has been able to demystify God.2.

ਜਾ ਕੀ ਲੀਲਾ ਕੀ ਮਿਤਿ ਨਾਹਿ ॥ ਸਗਲ ਦੇਵ ਹਾਰੇ ਅਵਗਾਹਿ ॥
Jaa kee leelaa kee mit naahae.
Sagal daev haarae avgaahae.

ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੂਤੁ ॥ ਸਗਲ ਪਰੋਈ ਅਪੁਨੈ ਸੂਤਿ ॥
Pitaa kaa janam kae jaanai poot.
Sagal paroee apnai soot.

ਸੁਮਤਿ ਗਿਆਨੁ ਧਿਆਨੁ ਜਿਨ ਦੇਇ ॥ ਜਨ ਦਾਸ ਨਾਮੁ ਧਿਆਵਹਿ ਸੇਇ ॥
Sumat giaan dhiaan jin dae.
Jan daas Naam dhiaavaeh sae.

ਤਿਹੁ ਗੁਣ ਮਹਿ ਜਾ ਕਉ ਭਰਮਾਏ ॥ ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਏ ॥
Taih gun maih jaa kau bharmaae.
Janam marai phir aavai jaae.

ਊਚ ਨੀਚ ਤਿਸ ਕੇ ਅਸਥਾਨ ॥ ਜੈਸਾ ਜਨਾਵੈ ਤੈਸਾ ਨਾਨਕ ਜਾਨ ॥ ੩ ॥
Ooch neech tis kae asthaan.
Jaisaa janaavai taisaa Nanak jaan.3.

ਨਾਨਾ ਰੂਪ ਨਾਨਾ ਜਾ ਕੇ ਰੰਗ ॥ ਨਾਨਾ ਭੇਖ ਕਰਹਿ ਇਕ ਰੰਗ ॥
Naanaa roop naanaa jaa kae rang.
Naanaa bhaekh karaih ik rang.

ਨਾਨਾ ਬਿਧਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਏਕੰਕਾਰੁ ॥
Naanaa bidh keeno bisthaar.
Prabh abinaasee Aekankaar.

ਨਾਨਾ ਚਲਿਤ ਕਰੇ ਖਿਨ ਮਾਹਿ ॥ ਪੂਰਿ ਰਹਿਓ ਪੂਰਨ ਸਭ ਠਾਇ ॥
Naanaa chalit karae khin maahae.
Poor rahio pooran sabh ṭhaae.

The one of Whose play none can make a measure of;
All deities have retired, tired searching for Him.

How can the child know of his father's birth?
He has beaded the entire world into His thread.

The one who He blesses with distinguished wisdom, understanding and capacity to align their consciousness with God;
They are His blessed servants who can chant His Name.

One who He lures with the three attributes of Maya;
Are entangled in the cycle of births & deaths.

The hearts of both, the ones with higher wisdom or maligned wits are His abodes.
O Nanak! The being's intellect (refined or raw) is as bestowed by Him.3.

Lord has various colours and forms.
He assumes various guises but is still one.

Lord has created the expanse through various means.
He is Indestructible and is Himself the entity present everywhere.

He executes various plays in the blink of an eye.
He is complete (in Himself), the cosmic spirit present everywhere.

ਨਾਨਾ ਬਿਧਿ ਕਰਿ ਬਨਤ ਬਨਾਈ॥ ਅਪਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਈ॥
Naanaa bidh kar banat banaaee.
Apnee keemat aapae paaee.

ਸਭ ਘਟ ਤਿਸ ਕੇ ਸਭ ਤਿਸ ਕੇ ਠਾਉ॥
Sabh ghaṭ tis kae sabh tis kae ṭhaao.

ਜਪਿ ਜਪਿ ਜੀਵੈ ਨਾਨਕ ਹਰਿ ਨਾਉ॥ ੪॥
Jap jap jeevai Nanak Har naao.4.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ॥
Naam kae dhaarae saglae jant.
Naam kae dhaarae khanḍ brahmanḍ.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ॥
Naam kae dhaarae Simrit Baed Puraan.
Naam kae dhaarae sunan giaan dhiaan.

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ॥
Naam kae dhaarae aagaas paataal.
Naam kae dhaarae sagal aakaar.

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ॥ ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ॥
Naam kae dhaarae pureeaa sabh bhavan.
Naam kai sang udhrae sun sravan.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ॥
Kar kirpaa jis aapnai Naam laae.

ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ॥ ੫॥
Nanak chauthae pad maih so jan gat paae.5.

Lord has created the creation in various ways.
Only He knows what His greatness is worth.

All bodies are His, all abodes are His.

O Lord! Your servant Nanak survives by chanting Your Name.4.

All beings exist by support of Naam.
All parts of the world are put in place by God.

The Veds, Purans and Simrities are all dependent on Name of God.
Hearing discourses imbued with knowledge and contemplating the Divine is all dependent on Naam.

The firmament and the nether regions are all dependant on Naam.
All bodies are dependent on Naam.

All cities and worlds are dependent on Naam.
The beings are spared of vices by enjoining in on God and Hearing His Name.

The one who He blesses and attaches to His Name;

O Nanak! That person reaches the fourth realm, beyond mammon and is emancipated.5.

ਰੂਪੁ ਸਤਿ ਜਾ ਕਾ ਸਤਿ ਅਸਥਾਨੁ॥ ਪੁਰਖੁ ਸਤਿ ਕੇਵਲ ਪਰਧਾਨੁ॥
Roop sat jaa kaa sat asthaan.
Purakh sat kaeval pardhaan.

ਕਰਤੂਤਿ ਸਤਿ ਸਤਿ ਜਾ ਕੀ ਬਾਣੀ॥ ਸਤਿ ਪੁਰਖ ਸਭ ਮਾਹਿ ਸਮਾਣੀ॥
Kartoot sat sat jaa kee baaṇee.
Sat purakh sabh maahae samaaṇee.

ਸਤਿ ਕਰਮੁ ਜਾ ਕੀ ਰਚਨਾ ਸਤਿ॥ ਮੂਲੁ ਸਤਿ ਸਤਿ ਉਤਪਤਿ॥
Sat karam jaa kee rachnaa sat.
Mool sat sat utpat.

ਸਤਿ ਕਰਣੀ ਨਿਰਮਲ ਨਿਰਮਲੀ॥ ਜਿਸਹਿ ਬੁਝਾਏ ਤਿਸਹਿ ਸਭ ਭਲੀ॥
Sat karṇee nirmal nirmalee.
Jisaih bujhaae tisaih sabh bhalee.

ਸਤਿ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਸੁਖਦਾਈ॥ ਬਿਸ੍ਵਾਸੁ ਸਤਿ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ॥ ੬॥
Sat Naam Prabh kaa sukhdaaee.
Bisvaas sat Nanak gur tae paaee.6.

ਸਤਿ ਬਚਨ ਸਾਧੂ ਉਪਦੇਸ॥ ਸਤਿ ਤੇ ਜਨ ਜਾਕੈ ਰਿਦੈ ਪ੍ਰਵੇਸ॥
Sat bachan saadhoo updaes.
Sat tae jan jaakai ridai pravaes.

ਸਤਿ ਨਿਰਤਿ ਬੂਝੈ ਜੇ ਕੋਇ॥ ਨਾਮੁ ਜਪਤ ਤਾ ਕੀ ਗਤਿ ਹੋਇ॥
Sat nirat boojhai jae koae.
Naam japat taa kee gat hoae.

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ॥ ਆਪੇ ਜਾਨੈ ਅਪਨੀ ਮਿਤਿ ਗਤਿ॥
Aap sat keeaa sabh sat.
Aapae jaanai apnee mit gat.

The Lord Whose form and abode are perpetual;
That Omnipresent Lord supervises everyone.

His tasks are perpetual and so is His speech.
The speech of the Perpetual Lord permeates all beings.

The one Whose Creation and Benevolence are eternal.
He is the ever stable base of all and His creation is complete.

Divine Will is the purest of pure.
The one who understands this is immersed in complete joy.

True Name of Lord is always soothing.
O Nanak! The being establishes this belief only with Guru's Grace.6.

Lord's instructions are an unshakeable utterance.
The ones whose hearts these instructions enter also become unshakeable.

If someone understands the fondness of the unshakeable one;
He then chants His Name and attains a revered state.

Lord is Himself eternal and real and so is His creation.
He Himself is aware of His state and boundaries.

ਜਿਸ ਕੀ ਸ੍ਰਿਸਟਿ ਸੁ ਕਰਣੈਹਾਰੁ ॥ ਅਵਰ ਨ ਬੂਝਿ ਕਰਤ ਬੀਚਾਰੁ ॥
Jis kee srisṭ so karṇaihaar.
Avar na boojh karat beechaar.

ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ ॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਵਰਤੀਆ ॥ ੭ ॥
Kartae kee mit na jaanai keeaa.
Nanak jo tis bhaavai so varteeaa.7.

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ ॥ ਜਿਨਿ ਬੂਝਿਆ ਤਿਸੁ ਆਇਆ ਸ੍ਵਾਦ ॥
Bisman bisam bhaye bismaad.
Jin boojhiaa tis aayaa svaad.

ਪ੍ਰਭ ਕੈ ਰੰਗਿ ਰਾਚਿ ਜਨ ਰਹੇ ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਪਦਾਰਥ ਲਹੇ ॥
Prabh kai rang raach jan rahae.
Gur kai bachan padaarath lahae.

ਓਇ ਦਾਤੇ ਦੁਖ ਕਾਟਨਹਾਰ ॥ ਜਾ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ ॥
Oae daatae dukh kaaṭanhaar.
Jaa kai sang tarai sansaar.

ਜਨ ਕਾ ਸੇਵਕੁ ਸੋ ਵਡਭਾਗੀ ॥ ਜਨ ਕੈ ਸੰਗਿ ਏਕ ਲਿਵ ਲਾਗੀ ॥
Jan kaa saevak so vaḍbhaagee.
Jan kai sang aek liv laagee.

ਗੁਨ ਗੋਬਿਦ ਕੀਰਤਨੁ ਜਨੁ ਗਾਵੈ ॥
Gun Gobind keertan jan gaavai.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਫਲੁ ਪਾਵੈ ॥ ੮ ॥ ੧੬ ॥
Gur Prasaad Nanak phal paavai.8.16.

ਸਲੋਕੁ ॥
Salok.

e One Who owns this world is its Creator too.
not consider any other entity the caretaker of this world.

e created (being) cannot estimate the Creator's Grandeur.
Nanak! Only that happens which pleases the Lord.7.

ey rave in astonishment (at Lord's Grandeur).
ose who have recognised it are filled with delight.

rd's men remain lost in His love.
d with the blessing of Lord's instructions obtain the object
Naam.

ey then distribute it hence demolishing the ailments of
ople. In their company the beings are able to swim across
worldly ocean.

e one who is a servant to such servants is a blessed one.
their company mind is attached to the Eternal Omnipresent.

rd's servant sings His praises.

Nanak! With Guru's Grace he obtains the fruit of Lord's
me.8.16.

lok.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
Aad sach jugaad sach.

ਹੈ ਭਿ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭਿ ਸਚੁ ॥ ੧ ॥
Hai bhi sach Nanak hosee bhi sach.1.

ਅਸਟਪਦੀ ॥
Asṭpadee.

ਚਰਨ ਸਤਿ ਸਤਿ ਪਰਸਨਹਾਰ ॥ ਪੂਜਾ ਸਤਿ ਸਤਿ ਸੇਵਦਾਰ ॥
Charan sat sat parsanhaar.
Poojaa sat sat saevdaar.

ਦਰਸਨੁ ਸਤਿ ਸਤਿ ਪੇਖਨਹਾਰ ॥ ਨਾਮੁ ਸਤਿ ਸਤਿ ਧਿਆਵਨਹਾਰ ॥
Darsan sat sat paekhanhaar.
Naam sat sat dhiaavanhaar.

ਆਪਿ ਸਤਿ ਸਤਿ ਸਭ ਧਾਰੀ ॥ ਆਪੇ ਗੁਣ ਆਪੇ ਗੁਣਕਾਰੀ ॥
Aap sat sat sabh dhaaree.
Aapae guṇ aapae guṇkaaree.

ਸਬਦੁ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਬਕਤਾ ॥ ਸੁਰਤਿ ਸਤਿ ਸਤਿ ਜਸੁ ਸੁਨਤਾ ॥
Sabad sat sat Prabh baktaa.
Surt sat sat jas suntaa.

ਬੁਝਨਹਾਰ ਕਉ ਸਤਿ ਸਭ ਹੋਇ ॥ ਨਾਨਕ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੋਇ ॥ ੧ ॥
Bujhanhaar kau sat sabh hoae.
Nanak sat sat Prabh soae.1.

ਸਤਿ ਸਰੂਪੁ ਰਿਦੈ ਜਿਨਿ ਮਾਨਿਆ ॥ ਕਰਨ ਕਰਾਵਨ ਤਿਨਿ ਮੂਲੁ ਪਛਾਨਿ
Sat saroop ridai jin maaniaa.
Karan karaavan tin mool pachhaaniaa.

ord exists since the beginning and is present since the start of ges.

) Nanak! He is present now and would be in the times to ome.1.

)ctet 17 starts.

ord's feet are eternal and unshakeable are those who render ervice to them.
ord's worship is a task of perpetual usefulness, and the vorshippers also become unshakeable.

atching Lord's glimpse is a virtuous task, the ones who catch t are delivered.
ord's Name is forever and so are the ones who chant it.

ord Himself exists in reality & so does His Creation,
ord Himself is the virtue and the harbinger of virtues.

ord's Word is forever and its utterer also becomes eternal.
ttuning your mind to the Lord is a virtuous task and so is earing His praises.

he one who realises His existence also accepts His creation to e real.
) Nanak! Lord is forever existent.1.

he One who has established the Eternal One's form in his heart;
Has recognised the real Doer and Director of everything, the basis of all.

ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ੍ਵਾਸੁ ਪ੍ਰਭ ਆਇਆ ॥ ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ
Jaa kai ridai bisvaas Prabh aayaa.
Tat giaan tis man pragtaayaa.

ਭੈ ਤੇ ਨਿਰਭਉ ਹੋਇ ਬਸਾਨਾ ॥ ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਹਿ ਸਮਾਨਾ ॥
Bhai tae nirbhau hoae basaanaa.
Jis tae upjiaa tis maahae samaanaa.

ਬਸਤੁ ਮਾਹਿ ਲੇ ਬਸਤੁ ਗਡਾਈ ॥ ਤਾ ਕਉ ਭਿੰਨ ਨ ਕਹਨਾ ਜਾਈ ॥
Bast maahae lae bast gaḍaaee.
Taa kau bhinn na kaihnaa jaaee.

ਬੂਝੈ ਬੂਝਨਹਾਰੁ ਬਿਬੇਕ ॥ ਨਾਰਾਇਨ ਮਿਲੇ ਨਾਨਕ ਏਕ ॥ ੨ ॥
Boojhai boojhanhaar bibaek.
Naaraayan milae Nanak aek.2.

ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਆਗਿਆਕਾਰੀ ॥ ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਸਦਾ ਪੂਜਾਰੀ ॥
Ṭhaakur kaa saevak aagiaakaaree.
Ṭhaakur kaa saevak sadaa poojaaree.

ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੈ ਮਨਿ ਪਰਤੀਤਿ ॥ ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥
Ṭhaakur kae saevak kai man parteet.
Ṭhaakur kae saevak kee nirmal reet.

ਠਾਕੁਰ ਕਉ ਸੇਵਕੁ ਜਾਨੈ ਸੰਗਿ ॥ ਪ੍ਰਭ ਕਾ ਸੇਵਕੁ ਨਾਮ ਕੈ ਰੰਗਿ ॥
Ṭhaakur kau saevak jaanai sang.
Prabh kaa saevak Naam kai rang.

ਸੇਵਕ ਕਉ ਪ੍ਰਭ ਪਾਲਨਹਾਰਾ ॥ ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਿਰੰਕਾਰਾ ॥
Saevak kau Prabh paalanhaaraa.
Saevak kee raakhai Nirankaaraa.

he One who has believed that God exists;
ı his mind has appeared the real knowledge.

[e exists free of all the worldly fears,
ecause he is ever absorbed in the Lord from which he is born.

ıst as you can no longer distinguish objects of same nature
fter mixing them;
ı the same way you cannot distinguish those absorbed in
od's feet from God.

)nly a rare one understands that,
) Nanak! The ones who have met Him have become one with
Iim.2.

ord's servant operates within His Will;
ınd always worships Him.

ord's servant believes in the reality of His existence.
Ie has a pure way of life.

ord's servant always feels His presence.
ord's servant exists in the delight of His Name.

ord's ever capable of sustaining His servant;
\nd always safeguards his honour.

ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਦਇਆ ਪ੍ਰਭੁ ਧਾਰੈ ॥ ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੈ ॥ ੩ ॥
So saevak jis dayaa Prabh dhaarai.
Nanak so saevak saas saas samaarai.3.

ਅਪੁਨੇ ਜਨ ਕਾ ਪਰਦਾ ਢਾਕੈ ॥ ਅਪਨੇ ਸੇਵਕ ਕੀ ਸਰਪਰ ਰਾਖੈ ॥
Apnae jan kaa pardaa ḍhaakai.
Apnae saevak kee sarpar raakhai.

ਅਪਨੇ ਦਾਸ ਕਉ ਦੇਇ ਵਡਾਈ ॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਨਾਮੁ ਜਪਾਈ ॥
Apnae daas kau dae vaḍaaee.
Apnae saevak kau Naam japaaee.

ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪਤਿ ਰਾਖੈ ॥ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕੋਇ ਨ ਲਾਖੈ ॥
Apnae saevak kee aap pat raakhai.
Taa kee gat mit koae na laakhai.

ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਕਉ ਕੋ ਨ ਪਹੂਚੈ ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਊਚ ਤੇ ਊਚੇ ॥
Prabh kae saevak kau ko na pahoochai.
Prabh kae saevak ooch tae oochae.

ਜੋ ਪ੍ਰਭਿ ਅਪਨੀ ਸੇਵਾ ਲਾਇਆ ॥
Jo Prabh apnee saevaa laayaa.

ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਦਹ ਦਿਸਿ ਪ੍ਰਗਟਾਇਆ ॥ ੪ ॥
Nanak so saevak daih dis pragṭaayaa.4.

ਨੀਕੀ ਕੀਰੀ ਮਹਿ ਕਲ ਰਾਖੈ ॥ ਭਸਮ ਕਰੈ ਲਸਕਰ ਕੋਟਿ ਲਾਖੈ ॥
Neekee keeree maih kal raakhai.
Bhasam karai laskar koṭ laakhai.

ਜਿਸ ਕਾ ਸਾਸੁ ਨ ਕਾਢਤ ਆਪਿ ॥ ਤਾ ਕਉ ਰਾਖਤ ਦੇ ਕਰਿ ਹਾਥ ॥
Jis kaa saas na kaaḍhat aap. Taa kau raakhat dae kar haath

ly the one, whom the Lord blesses, can become His servant.
Nanak! Such a servant remembers Him in every breath of existence.3.

›d covers up the shortcomings for His servant;
ıd ensures that his dignity is maintained.

›d bestows honour upon His servant.
ıd makes him chant His Name.

›rd Himself saves the dignity of His servants.
›ne can estimate His Grandeur or His exalted state.

one can equate Lord's servant.
is servants are higher than the highest.

he one, whom He Himself has enjoined upon in His service;

Nanak! That servant has risen in this world.4.

he humble ant that God fills with strength;
'an destroy entire armies converting them to ash.

'he one whose breathe He decides not be taken away;
Ie saves him with His own hands.

ਮਾਨਸ ਜਤਨ ਕਰਤ ਬਹੁ ਭਾਤਿ ॥ ਤਿਸ ਕੇ ਕਰਤਬ ਬਿਰਥੇ ਜਾਤਿ ॥
Maanas jatan karat bauh bhaat.
Tis kae kartab birthae jaat.

ਮਾਰੈ ਨ ਰਾਖੈ ਅਵਰੁ ਨ ਕੋਇ ॥ ਸਰਬ ਜੀਆ ਕਾ ਰਾਖਾ ਸੋਇ ॥
Maarai na raakhai avar na koae.
Sarb jeeaa kaa raakhaa soae.

ਕਾਹੇ ਸੋਚ ਕਰਹਿ ਰੇ ਪ੍ਰਾਣੀ ॥ ਜਪਿ ਨਾਨਕ ਪ੍ਰਭ ਅਲਖ ਵਿਡਾਣੀ ॥ ੫ ॥
Kaahae soch karaih rae praaṇee.
Jap Nanak Prabh alakh viḍaaṇee.5.

ਬਾਰੰ ਬਾਰ ਬਾਰ ਪ੍ਰਭੁ ਜਪੀਐ ॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਇਹੁ ਮਨੁ ਤਨੁ ਧ੍ਰਪੀਐ ॥
Baarang baar baar Prabh japee-ai.
Pee ammrit aeh man tan dhrapee-ai.

ਨਾਮ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥ ਤਿਸੁ ਕਿਛੁ ਅਵਰੁ ਨਾਹੀ ਦ੍ਰਿਸਟਾਇਆ
Naam ratan jin gurmukh paayaa.
Tis kichh avar naahee driṣṭaayaa.

ਨਾਮੁ ਧਨੁ ਨਾਮੋ ਰੂਪੁ ਰੰਗੁ ॥ ਨਾਮੋ ਸੁਖੁ ਹਰਿ ਨਾਮ ਕਾ ਸੰਗੁ ॥
Naam dhan Naamo roop rang.
Naamo sukh Har Naam kaa sang.

ਨਾਮ ਰਸਿ ਜੋ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥ ਮਨ ਤਨ ਨਾਮਹਿ ਨਾਮਿ ਸਮਾਨੇ ॥
Naam ras jo jan triptaanae.
Man tan Naamaeh Naam samaanae.

ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਨਾਮ ॥ ਕਹੁ ਨਾਨਕ ਜਨ ਕੈ ਸਦ ਕਾਮ ॥ ੬ ॥
Ooṭhat baiṭhat sovat Naam.
Kauh Nanak jan kai sad kaam.6.

Man makes efforts of several kinds;
But if God does not help all his efforts are futile.

None can kill or save beings other than the Lord;
Lord Himself is the saviour of all.

O Being! Why do you worry?
O Nanak! Chant the Name of the inexpressible and amazing God.5.

Let's chant Lord's Name time and again;
And content the mind and senses by drinking the nectar of His Name.

The Guru-oriented, who has found the jewel of Lord's Name;
He cannot see anything other than the Lord everywhere.

Lord's Name is the wealth for Him and manifestation of beauty and joy.

The ones who are contented with the nectar of Lord's Name.
Their mind and body are absorbed only in Lord's Name.

Day and night while sitting, in wakefulness or sleep;
O Nanak! Chanting Lord's Name is their only objective.6.

ਬੋਲਹੁ ਜਸੁ ਜਿਹਬਾ ਦਿਨੁ ਰਾਤਿ ॥ ਪ੍ਰਭਿ ਅਪਨੈ ਜਨ ਕੀਨੀ ਦਾਤਿ ॥
Boloh jas jaihbaa din raat.
Prabh apnai jan keenee daat.

ਕਰਹਿ ਭਗਤਿ ਆਤਮ ਕੈ ਚਾਇ ॥ ਪ੍ਰਭ ਅਪਨੇ ਸਿਉ ਰਹਹਿ ਸਮਾਇ ॥
Karaih bhagat aatam kai chaae.
Prabh apnae sio rahaih samaae.

ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ ॥ ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ ॥
Jo hoaa hovat so jaanai.
Prabh apnae kaa hukam pachhaanai.

ਤਿਸ ਕੀ ਮਹਿਮਾ ਕਉਨ ਬਖਾਨਉ ॥ ਤਿਸ ਕਾ ਗੁਨੁ ਕਹਿ ਏਕ ਨ ਜਾਨਉ ॥
Tis kee maihmaa kaun bakhaanau.
Tis kaa gun kaih aek na jaanau.

ਆਠ ਪਹਰ ਪ੍ਰਭ ਬਸਹਿ ਹਜੂਰੇ ॥ ਕਹੁ ਨਾਨਕ ਸੋਈ ਜਨ ਪੂਰੇ ॥ ੭ ॥
Aaṭh paihair Prabh basaih hajoorae.
Kauh Nanak sae-ee jan poorae.7.

ਮਨ ਮੇਰੇ ਤਿਨ ਕੀ ਓਟ ਲੇਹਿ ॥ ਮਨੁ ਤਨੁ ਅਪਨਾ ਤਿਨ ਜਨ ਦੇਹਿ ॥
Man maerae tin kee oṭ laeh.
Man tan apnaa tin jan daeh.

ਜਿਨਿ ਜਨਿ ਅਪਨਾ ਪ੍ਰਭੂ ਪਛਾਤਾ ॥ ਸੋ ਜਨੁ ਸਰਬ ਥੋਕ ਕਾ ਦਾਤਾ ॥
Jin jan apnaa Prabhoo pachhaataa.
So jan sarb thok kaa daataa.

ਤਿਸ ਕੀ ਸਰਨਿ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ॥ ਤਿਸ ਕੈ ਦਰਸਿ ਸਭ ਪਾਪ ਮਿਟਾਵਹਿ ॥
Tis kee saran sarb sukh paavaeh.
Tis kai daras sabh paap miṭaavaeh.

Sing Lord's praises day and night with your tongue.
Lord Himself has blessed His servants to indulge in His adoration.

The servant, by internal excitement, involves in devotion;
And is attached to his Lord.

Whatever happens he accepts as His Will;
He recognises His Lord's Ordinance.

How to express the greatness of such a servant?
I am incapable of specifying even a single quality of his.

The ones who exist in Lord's company all the day.
O Nanak! Only such men are complete.7.

O My Mind! Seek the support of ones (who reside in His fellowship).
Devote your mind and body to such men of God.

The ones who have recognised their Lord;
They become capable of awarding all objects.

In his fellowship shall you find all joys.
With a glimpse of His shall you wash all your sins.

ਅਵਰ ਸਿਆਨਪ ਸਗਲੀ ਛਾਡੁ ॥ ਤਿਸੁ ਜਨ ਕੀ ਤੂ ਸੇਵਾ ਲਾਗੁ ॥
Avar siaanap saglee chhaaḍ. Tis jan kee too saevaa laag.

ਆਵਨੁ ਜਾਨੁ ਨ ਹੋਵੀ ਤੇਰਾ ॥
Aavan jaan na hovee taeraa.

ਨਾਨਕ ਤਿਸੁ ਜਨ ਕੇ ਪੂਜਹੁ ਸਦ ਪੈਰਾ ॥ ੮ ॥ ੧੭ ॥
Nanak tis jan kae poojoh sad pairaa.8.17

ਸਲੋਕੁ ॥
Salok.

ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ॥
Sat purakh jin jaaniaa Satgur tis kaa Naao.

ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥ ੧ ॥
Tis kai sang sikh udhrai Nanak Har gun gaao.1.

ਅਸਟਪਦੀ ॥
Aṣtpadee.

ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥ ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ ॥
Satgur sikh kee karai pratipaal.
Saevak kau gur sadaa dayaal.

ਸਿਖ ਕੀ ਗੁਰੁ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰੈ ॥ ਗੁਰ ਬਚਨੀ ਹਰਿ ਨਾਮੁ ਉਚਰੈ ॥
Sikh kee Gur durmat mal hirai.
Gur bachanee Har Naam uchrai.

ਸਤਿਗੁਰੁ ਸਿਖ ਕੇ ਬੰਧਨ ਕਾਟੈ ॥ ਗੁਰ ਕਾ ਸਿਖੁ ਬਿਕਾਰ ਤੇ ਹਾਟੈ ॥
Satgur sikh kae bandhan kaaṭai.
Gur kaa sikh bikaar tae haaṭai.

Devote yourself to the service of such a servant (of God);
Giving up all other wisdom.

You shall be liberated from the process of advent and departure from this world;

O Nanak! If you worship the feet of such saintly men.8.17.

Salok.

The one who has known the Eternal and existent God, his name is Satguru.

In His fellowship is a sikh saved from vices. O Nanak! Sing the praises of Lord.1.

Octet 18 starts.

True Guru saves the sikh.
Guru always showers His Grace on His servants.

The Guru wipes off the filth of corrupted wits from the mind.
With Guru's instructions the sikh chants God's Name.

The True Guru breaks away the bondages of His Sikh;
Guru's Sikh is diverted from sins.

ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥ ਗੁਰ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੇ ॥
Satgur sikh kau Naam dhan dae.
Gur kaa sikh vaḍbhaagee hae.

ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ ॥
Satgur sikh kaa halat palat savaarai.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਜੀਅ ਨਾਲਿ ਸਮਾਰੈ ॥ ੧ ॥
Nanak Satgur sikh kau jee naal samaarai.1.

ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੋ ਰਹੈ ॥ ਗੁਰ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਸਹੈ ॥
Gur kai graih saevak jo rahai.
Gur kee aagiaa man maih sahai.

ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਧਿਆਵੈ ॥
Aapas kau kar kachh na janaavai.
Har Har Naam ridai sad dhiaavai.

ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ ॥ ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ ॥
Man baechai Satgur kai paas. Tis saevak kae kaaraj raas.

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥
Saevaa karat hoae naihkaamee.
Tis kau hot paraapat suaamee.

ਅਪਨੀ ਕ੍ਰਿਪਾ ਜਿਸੁ ਆਪਿ ਕਰੇਇ ॥ ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਗੁਰ ਕੀ ਮਤਿ ਲੇਇ ॥ ੨ ॥
Apnee kripaa jis aap karae.
Nanak so saevak gur kee mat lae.2.

ਬੀਸ ਬਿਸਵੇ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ ॥ ਸੋ ਸੇਵਕੁ ਪਰਮੇਸੁਰ ਕੀ ਗਤਿ ਜਾਨੈ ॥
Bees bisvae gur kaa man maanai.
So saevak Parmaesar kee gat jaanai.

The True Guru bestows the wealth of Lord's Name upon His sikh.
The True Guru's sikh becomes a blessed one.

The True Guru improves His sikh's life and after life.

O Nanak! The True Guru remembers His sikhs as dearly as His life.1.

The servant who resides at Lord's portal;
And abides by His Will in his mind.

Who does not present himself as great;
And chants Lord's Name in his heart.

The one who sells his mind before the True Guru;
All his tasks reach completion and fruition.

The one who serves but does not cherish the fruit;
He attains the Lord.

The one on whom the Lord showers His Grace;
O Nanak! That servant receives the instructions of the True Guru.2.

The servant who convinces his Guru of his devotion;
He understands the state of Lord.

ਸੋ ਸਤਿਗੁਰੁ ਜਿਸੁ ਰਿਦੈ ਹਰਿ ਨਾਉ ॥ ਅਨਿਕ ਬਾਰ ਗੁਰ ਕਉ ਬਲਿ ਜਾਉ ॥
So Satgur jis ridai Har naao. Anik baar gur kau bal jaao.

ਸਰਬ ਨਿਧਾਨ ਜੀਅ ਕਾ ਦਾਤਾ ॥ ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤਾ ॥
Sarb nidhaan jee kaa daataa.
Aaṭh paihair Paarbrahm rang raataa.

ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ॥ ਏਕਹਿ ਆਪਿ ਨਹੀ ਕਛੁ ਭਰਮੁ ॥
Brahm maih jan jan maih Paarbrahm.
Aekaih aap nahee kachh bharam.

ਸਹਸ ਸਿਆਨਪ ਲਇਆ ਨ ਜਾਈਐ ॥
Saihais siaanap layaa na jaaeeai.

ਨਾਨਕ ਐਸਾ ਗੁਰੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥ ੩ ॥
Nanak aisaa gur baḍbhaagee paaee-ai.3.

ਸਫਲ ਦਰਸਨੁ ਪੇਖਤ ਪੁਨੀਤ ॥ ਪਰਸਤ ਚਰਨ ਗਤਿ ਨਿਰਮਲ ਰੀਤਿ ॥
Saphal darsan paekhat puneet.
Parsat charan gat nirmal reet.

ਭੇਟਤ ਸੰਗਿ ਰਾਮ ਗੁਨ ਰਵੇ ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਦਰਗਹ ਗਵੇ ॥
Bhaeṭat sang Raam gun ravae.
Paarbrahm kee dargaih gavae.

ਸੁਨਿ ਕਰਿ ਬਚਨ ਕਰਨ ਆਘਾਨੇ ॥ ਮਨਿ ਸੰਤੋਖੁ ਆਤਮ ਪਤੀਆਨੇ ॥
Sun kar bachan karan aaghaanae.
Man santokh aatam pateeaanae.

ਪੂਰਾ ਗੁਰੁ ਅਖਉ ਜਾ ਕਾ ਮੰਤ੍ ॥ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਪੇਖੈ ਹੋਇ ਸੰਤ ॥
Pooraa gur akhyo jaa kaa mantra.
Ammrit driṣt paekhai hoae sant.

True Guru is the one in Whose heart resides the name of Lord;
I sacrifice myself repeatedly unto such a Guru.

The True Guru is the bestower of all treasures and the life of soul.
He is imbued with the colour of Lord's love, day in and out.

The Lord's servant is absorbed in Him and the Lord manifests in His servants;
The Guru and the Lord are one, this is a matter of no delusion.

Lord cannot be obtained by an exercise of wits.

O Nanak! He is obtained with great luck.3.

Lord's glimpse awards all the fruits and imparts sanctity;
The touch of His feet awards an elated state of soul and pure way of life.

In Guru's fellowship are we able to sing Lord's praises.
And we reach the Transcendent One's portal.

By hearing Guru's utterance the ears are satisfied;
The mind is contented and the soul is reassured.

The True Guru is complete and His instruction is eternal.
The one who He looks at with His nectar filled glance, becomes a saint.

ਗੁਣ ਬਿਅੰਤ ਕੀਮਤਿ ਨਹੀ ਪਾਇ॥
Gun baent keemat nahee paae.

ਨਾਨਕ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ॥ ੪॥
Nanak jis bhaavai tis laye milaae.4.

ਜਿਹਬਾ ਏਕ ਉਸਤਤਿ ਅਨੇਕ॥ ਸਤਿ ਪੁਰਖ ਪੂਰਨ ਬਿਬੇਕ॥
Jaihbaa aek ustat anaek.
Sat purakh pooran bibaek.

ਕਾਹੂ ਬੋਲ ਨ ਪਹੁਚਤ ਪ੍ਰਾਨੀ॥ ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਨਿਰਬਾਨੀ॥
Kaahoo bol na pauhchat praanee.
Agam agochar Prabh nirbaanee.

ਨਿਰਾਹਾਰ ਨਿਰਵੈਰ ਸੁਖਦਾਈ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ॥
Niraahaar nirvair sukhdaaee.
Taa kee keemat kinai na paaee.

ਅਨਿਕ ਭਗਤ ਬੰਦਨ ਨਿਤ ਕਰਹਿ॥ ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਸਿਮਰਹਿ॥
Anik bhagat bandan nit karaih.
Charan kamal hirdai simraih.

ਸਦ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪਨੇ॥ ਨਾਨਕ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਐਸਾ ਪ੍ਰਭੁ ਜਪਨੇ॥ ੫॥
Sad balihaaree Satgur apnae.
Nanak jis prasaad aisaa Prabh japnae.5.

ਇਹੁ ਹਰਿ ਰਸੁ ਪਾਵੈ ਜਨੁ ਕੋਇ॥ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਅਮਰੁ ਸੋ ਹੋਇ॥
Aeh Har ras paavai jan koae. Ammrit peevai amar so hoae.

ਉਸੁ ਪੁਰਖ ਕਾ ਨਾਹੀ ਕਦੇ ਬਿਨਾਸ॥ ਜਾ ਕੈ ਮਨਿ ਪ੍ਰਗਟੇ ਗੁਨਤਾਸ॥
Us purakh kaa naahee kadae binaas.
Jaa kai man pragaṭae guntaas.

True Guru's virtues are limitless, one cannot evaluate them.

O Nanak! The being that the Lord likes, He awards him a rendevouz with the Guru.4.

The humans have just one tongue but the Lord has so many qualities.
He is the True being with potent capacities of discernment.

The human cannot reach the Lord through use of any words.
Lord is beyond reach, free from vices and indiscernible.

Lord does not thrive on any food, is without rancour and pleasure giving.
No being can value His qualities.

Lots of devotees offer Obeisances to Him.
They contemplate His Lotus feet in their heart.

I am ever of sacrifice unto my True Guru;
O Nanak! With Whose Grace I can chant God's Name.5.

A rare one enjoys the taste of Naam.
He consumes the nectar of Naam and becomes immortal.

He is never destroyed;
The one in whose mind appears the Lord's light.

ਆਠ ਪਹਰ ਹਰਿ ਕਾ ਨਾਮੁ ਲੇਇ॥ ਸਚੁ ਉਪਦੇਸੁ ਸੇਵਕ ਕਉ ਦੇਇ॥
Aath paihair Har kaa Naam lae.
Sach updaes saevak kau dae.

ਮੋਹ ਮਾਇਆ ਕੈ ਸੰਗਿ ਨ ਲੇਪੁ॥ ਮਨ ਮਹਿ ਰਾਖੈ ਹਰਿ ਹਰਿ ਏਕੁ॥
Moh maayaa kai sang na laep.
Man maih raakhai Har Har aek.

ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੇ॥ ਨਾਨਕ ਭਰਮ ਮੋਹ ਦੁਖ ਤਹ ਤੇ ਨਾਸੇ॥ ੬॥
Andhkaar deepak pargaasae.
Nanak bharam moh dukh taih tae naasae.6.

ਤਪਤਿ ਮਾਹਿ ਠਾਢਿ ਵਰਤਾਈ॥ ਅਨਦੁ ਭਇਆ ਦੁਖ ਨਾਠੇ ਭਾਈ॥
Tapat maahae ṭhaaḍh vartaaee.
Anad bhayaa dukh naaṭhae bhaaee.

ਜਨਮ ਮਰਨ ਕੇ ਮਿਟੇ ਅੰਦੇਸੇ॥ ਸਾਧੂ ਕੇ ਪੂਰਨ ਉਪਦੇਸੇ॥
Janam maran kae miṭae andaesae.
Saadhoo kae pooran updaesae.

ਭਉ ਚੂਕਾ ਨਿਰਭਉ ਹੋਇ ਬਸੇ॥ ਸਗਲ ਬਿਆਧਿ ਮਨ ਤੇ ਖੈ ਨਸੇ॥
Bhau chookaa nirbhau hoae basae.
Sagal biaadh man tae khai nasae.

ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਕਿਰਪਾ ਧਾਰੀ॥ ਸਾਧਸੰਗਿ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ॥
Jis kaa saa tin kirpaa dhaaree.
Saadhsang jap Naam Muraaree.

ਥਿਤਿ ਪਾਈ ਚੂਕੇ ਭ੍ਰਮ ਗਵਨ॥ ਸੁਨਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਜਸੁ ਸ੍ਰਵਨ॥ ੭॥
Thit paaee chookae bhram gavan.
Sun Nanak Har Har jas sravan.7.

He chants Lord's Name day and night;
And offers the same instructions to his servants.

Never is he attached to Mammon;
He always establishes the one Lord in his mind.

The one within whom the darkness is sweeped out by the Lord's light;
O Nanak! His delusions and inflictions born out of attachment are destroyed.6.

In the heat of vices Lord has showered the coolness upon us;
It is all bliss now. The grief has run away.

The dread of wandering in life death cycle is gone;
And all this has happened with the saint's complete instructions.

Trepidation is gone and one exists fearlessly.
All diseases are abolished and have vacated the mind.

The Guru who's we had become, has showered His Grace upon us;
By virtue of chanting Lord's Name in the company of saints;

We have attained peace and the delusions and wanderings are all gone;
O Nanak! By hearing the Lord's Name with our ears.7.

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥
Nirgun aap sargun bhee ohee.

ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥
Kalaa dhaar jin saglee mohee.

ਅਪਨੇ ਚਰਿਤ ਪ੍ਰਭਿ ਆਪਿ ਬਨਾਏ ॥ ਅਪੁਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥
Apnae charit Prabh aap banaae.
Apnee keemat aapae paae.

ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਸੋਇ ॥
Har bin doojaa naahee koae.
Sarb nirantar aeko soae.

ਓਤਿ ਪੋਤਿ ਰਵਿਆ ਰੂਪ ਰੰਗ ॥ ਭਏ ਪ੍ਰਗਾਸ ਸਾਧ ਕੈ ਸੰਗ ॥
Ot pot raviaa roop rang.
Bhaye pragaas saadh kai sang.

ਰਚਿ ਰਚਨਾ ਅਪਨੀ ਕਲ ਧਾਰੀ ॥ ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰੀ ॥ ੮ ॥ ੧੮ ॥
Rach rachnaa apnee kal dhaaree.
Anik baar Nanak balihaaree.8.18.

ਸਲੋਕੁ ॥
Salok.

ਸਾਥਿ ਨ ਚਾਲੈ ਬਿਨੁ ਭਜਨ ਬਿਖਿਆ ਸਗਲੀ ਛਾਰੁ ॥
Saath na chaalai bin bhajan bikhiaa saglee chhaar.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ ॥ ੧ ॥
Har Har Naam kamaavanaa Nanak aeh dhan saar.1.

Lord is without the three characteristic qualities of Mammon and a manifestation of this world (which exhibits these three qualities at the same time);

He has enamoured everyone by establishing His might.

Lord has Himself created His plays;
He Himself knows what His greatness is worth.

There is none other like God;
He Himself is the one present in everyone.

Like warp and weft He is present in all colours and forms;
Such light (understanding) comes to the mind in the company of a True Guru.

After creating this world the Lord has placed His spiritual power in it;
O Nanak! I am of sacrifice unto this Lord many a times.8.18.

Salok.

Other than Lord's meditation, all the wealth that one earns is mere ash;

O Nanak! Earn the wealth of Lord's Name since this only is the wealth that accompanies one.1.

ਅਸਟਪਦੀ ॥
Asṭpadee.

ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰੁ ॥ ਏਕੁ ਸਿਮਰਿ ਨਾਮ ਆਧਾਰੁ ॥
Sant janaa mil karoh beechaar. Aek simar Naam aadhaar.

ਅਵਰਿ ਉਪਾਵ ਸਭਿ ਮੀਤ ਬਿਸਾਰਹੁ ॥ ਚਰਨ ਕਮਲ ਰਿਦ ਮਹਿ ਉਰਿ ਧਾਰਹੁ ॥
Avar upaav sabh meet bisaaroh.
Charan kamal rid maih ur dhaaroh.

ਕਰਨ ਕਾਰਨ ਸੋ ਪ੍ਰਭੁ ਸਮਰਥੁ ॥ ਦ੍ਰਿੜੁ ਕਰਿ ਗਹਹੁ ਨਾਮੁ ਹਰਿ ਵਥੁ ॥
Karan kaaran so Prabh samrath.
Driṛ kar gahoh Naam Har vath.

ਇਹੁ ਧਨੁ ਸੰਚਹੁ ਹੋਵਹੁ ਭਗਵੰਤ ॥ ਸੰਤ ਜਨਾ ਕਾ ਨਿਰਮਲ ਮੰਤ ॥
Aeh dhan sanchoh hovoh Bhagvant.
Sant janaa kaa nirmal mant.

ਏਕ ਆਸ ਰਾਖਹੁ ਮਨ ਮਾਹਿ ॥ ਸਰਬ ਰੋਗ ਨਾਨਕ ਮਿਟਿ ਜਾਹਿ ॥ ੧ ॥
Aek aas raakhoh man maahae. Sarb rog Nanak miṭ jaahae.1.

ਜਿਸੁ ਧਨ ਕਉ ਚਾਰਿ ਕੁੰਟ ਉਠਿ ਧਾਵਹਿ ॥ ਸੋ ਧਨੁ ਹਰਿ ਸੇਵਾ ਤੇ ਪਾਵਹਿ ॥
Jis dhan kau chaar kunṭ uṭh dhaavaeh.
So dhan Har saevaa tae paavaeh.

ਜਿਸੁ ਸੁਖ ਕਉ ਨਿਤ ਬਾਛਹਿ ਮੀਤ ॥ ਸੋ ਸੁਖੁ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ ॥
Jis sukh kau nit baachhaeh meet.
So sukh saadhoo sang pareet.

ਜਿਸੁ ਸੋਭਾ ਕਉ ਕਰਹਿ ਭਲੀ ਕਰਨੀ ॥ ਸਾ ਸੋਭਾ ਭਜੁ ਹਰਿ ਕੀ ਸਰਨੀ ॥
Jis sobhaa kau karaih bhalee karnee.
Sa sobhaa bhaj Har kee sarnee.

Octet 19 starts.

Meet the saints and think over;
Contemplate the one God and take the support of Naam.

O Friend! Give up all other efforts or means;
Establish the lotus feet of Lord in your heart.

He is capable of doing everything or getting it done;
Firmly establish the object of Naam and keep it safely.

Accumulate this wealth of Lord's Name and be the lucky one;
This is the sacred instruction of saints.

Keep only this desire in your mind;
O Nanak! In this away all inflictions are gone.1.

The wealth for which you run in four directions;
You can obtain it through Lord's service.

The joy that you always seek;
Is obtained with love in the company of saints.

The honour, cherishing which you perform virtuous tasks;
Seek Lord's refuge to earn it.

ਅਨਿਕ ਉਪਾਵੀ ਰੋਗੁ ਨ ਜਾਇ॥ ਰੋਗੁ ਮਿਟੈ ਹਰਿ ਅਵਖਧੁ ਲਾਇ॥
Anik upaavee rog na jaae.
Rog miṭai Har avkhadh laae.

ਸਰਬ ਨਿਧਾਨ ਮਹਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ॥ ਜਪਿ ਨਾਨਕ ਦਰਗਹਿ ਪਰਵਾਨੁ॥ ੨॥
Sarb nidhaan maih Har Naam nidhaan.
Jap Nanak dargaih parvaan.2.

ਮਨੁ ਪਰਬੋਧਹੁ ਹਰਿ ਕੈ ਨਾਇ॥ ਦਹ ਦਿਸਿ ਧਾਵਤ ਆਵੈ ਠਾਇ॥
Man parbodhoh Har kai Naae.
Daih dis dhaavat aavai ṭhaae.

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ॥ ਜਾ ਕੈ ਰਿਦੈ ਬਸੈ ਹਰਿ ਸੋਇ॥
Taa kau bighan na laagai koae.
Jaa kai ridai basai Har soae.

ਕਲਿ ਤਾਤੀ ਠਾਂਢਾ ਹਰਿ ਨਾਉ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਦਾ ਸੁਖ ਪਾਉ॥
Kal taatee ṭhaanḍhaa Har Naao.
Simar simar sadaa sukh paao.

ਭਉ ਬਿਨਸੈ ਪੂਰਨ ਹੋਇ ਆਸ॥ ਭਗਤਿ ਭਾਇ ਆਤਮ ਪਰਗਾਸ॥
Bhau binsai pooran hoae aas.
Bhagat bhaae aatam pargaas.

ਤਿਤੁ ਘਰਿ ਜਾਇ ਬਸੈ ਅਬਿਨਾਸੀ॥ ਕਹੁ ਨਾਨਕ ਕਾਟੀ ਜਮ ਫਾਸੀ॥ ੩॥
Tit ghar jaae basai abinaasee.
Kauh Nanak kaaṭee jam phaasee.3.

ਤਤੁ ਬੀਚਾਰੁ ਕਹੈ ਜਨੁ ਸਾਚਾ॥ ਜਨਮਿ ਮਰੈ ਸੋ ਕਾਚੋ ਕਾਚਾ॥
Tat beechaar kahai jan saachaa.
Janam marai so kaacho kaachaa.

The disease which is not cured despite various treatments;
Is gone using the medicine of Naam.

Of all treasures, Lord's Name is the best one;
O Nanak! Chant His Name and you shall be accepted at Lord's portal.2.

Awaken your mind with Lord's Name;
Then the mind wandering in ten directions reaches its destination.

No obstacles trouble that person;
In whose mind resides the Lord.

Kalyug is a hot fire but Lord's Name is cooling;
Ever chant it and obtain happiness.

Fears are evaporated and desires are fulfilled;
The devotee's soul shines with love.

In His mind resides the Eternal Lord;
O Nanak! By meditation of His Name one escapes punishment by the death angels.3.

The one who entertains thoughts of Lord's praise is a real person.
But the one who is born and just dies (without contemplating the Lord) is immature.

ਆਵਾ ਗਵਨੁ ਮਿਟੈ ਪ੍ਰਭ ਸੇਵ ॥ ਆਪੁ ਤਿਆਗਿ ਸਰਨਿ ਗੁਰਦੇਵ ॥
Aavaa gavan miṭai Prabh saev.
Aap tiaag saran Gurdaev.

ਇਉ ਰਤਨ ਜਨਮ ਕਾ ਹੋਇ ਉਧਾਰੁ ॥ ਹਰਿ ਹਰਿ ਸਿਮਰਿ ਪ੍ਰਾਨ ਆਧਾਰੁ ॥
Io ratan janam kaa hoae udhaar.
Har Har simar praan aadhaar.

ਅਨਿਕ ਉਪਾਵ ਨ ਛੂਟਨਹਾਰੇ ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬੀਚਾਰੇ ॥
Anik upaav na chhooṭanhaarae.
Simmrit Saast Baed beechaarae.

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨੁ ਲਾਇ ॥ ਮਨਿ ਬੰਛਤ ਨਾਨਕ ਫਲ ਪਾਇ ॥ ੪ ॥
Har kee bhagat karoh man laae.
Man banchhat Nanak phal paae.4.

ਸੰਗਿ ਨ ਚਾਲਸਿ ਤੇਰੈ ਧਨਾ ॥ ਤੂੰ ਕਿਆ ਲਪਟਾਵਹਿ ਮੂਰਖ ਮਨਾ ॥
Sang na chaalas taerai dhanaa.
Toon kiaa laṭaavaeh moorakh manaa.

ਸੁਤ ਮੀਤ ਕੁਟੰਬ ਅਰੁ ਬਨਿਤਾ ॥ ਇਨ ਤੇ ਕਹਹੁ ਤੁਮ ਕਵਨ ਸਨਾਥਾ ॥
Sut meet kuṭamb ar banitaa.
In tae kahoh tum kavan sanaathaa.

ਰਾਜ ਰੰਗ ਮਾਇਆ ਬਿਸਥਾਰ ॥ ਇਨ ਤੇ ਕਹਹੁ ਕਵਨ ਛੁਟਕਾਰ ॥
Raaj rang maayaa bisthaar.
In tae kahoh kavan chhuṭkaar.

ਅਸੁ ਹਸਤੀ ਰਥ ਅਸਵਾਰੀ ॥ ਝੂਠਾ ਡੰਫੁ ਝੂਠੁ ਪਾਸਾਰੀ ॥
As hastee rath asvaaree.
Jhooṭhaa ḍamph jhooṭh paasaaree.

By contemplating the Lord is ended the cycle of births and deaths;
It is by giving up ego and seeking refuge in Lord.

In this fashion the precious human life is redeemed;
Contemplate the Lord, this is the base of life.

By adopting various measures one cannot evade the life death cycle;
Be it the contemplation of Simmrities, Shastras or Vedas.

Focus and indulge only in Lord's devotion;
O Nanak! In this way you attain your cherished fruits.4.

O Foolish Mind! Wealth cannot accompany you;
Then why do you behold it so dearly in your arms.

Sons, friends, family and wife;
Who among them is going to be your companion?

Ostentation, kingdoms and all merriment of mammon;
Attaching to which of these awards you liberation from mammon?

Riding the horses, elephants and chariots;
Is mere pomposity and the one who exhibits it is impermanent.

ਜਿਨਿ ਦੀਏ ਤਿਸੁ ਬੁਝੈ ਨ ਬਿਗਾਨਾ ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਨਾਨਕ ਪਛੁਤਾਨਾ ॥ ੫ ॥
Jin deeae tis bujhai na bigaanaa.
Naam bisaar Nanak pachhtaanaa.5.

ਗੁਰ ਕੀ ਮਤਿ ਤੂੰ ਲੇਹਿ ਇਆਨੇ ॥ ਭਗਤਿ ਬਿਨਾ ਬਹੁ ਡੂਬੇ ਸਿਆਨੇ ॥
Gur kee mat toon laeh iaanae.
Bhagat binaa bauh ḍoobae siaanae.

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨ ਮੀਤ ॥ ਨਿਰਮਲ ਹੋਇ ਤੁਮ੍ਹਾਰੋ ਚੀਤ ॥
Har kee bhagat karoh man meet.
Nirmal hoae tumaaro cheet.

ਚਰਨ ਕਮਲ ਰਾਖਹੁ ਮਨ ਮਾਹਿ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਜਾਹਿ ॥
Charan kamal raakhoh man maahae.
Janam janam kae kilbikh jaahae.

ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥ ਸੁਨਤ ਕਹਤ ਰਹਤ ਗਤਿ ਪਾਵਹੁ ॥
Aap japoh avraa Naam japaavoh.
Sunat kaihait raihait gat paavoh.

ਸਾਰ ਭੂਤ ਸਤਿ ਹਰਿ ਕੋ ਨਾਉ ॥ ਸਹਜਿ ਸੁਭਾਇ ਨਾਨਕ ਗੁਨ ਗਾਉ ॥ ੬ ॥
Saar bhoot sat Har ko Naao.
Saihaij subhaae Nanak gun gaao.6.

ਗੁਨ ਗਾਵਤ ਤੇਰੀ ਉਤਰਸਿ ਮੈਲੁ ॥ ਬਿਨਸਿ ਜਾਇ ਹਉਮੈ ਬਿਖੁ ਫੈਲੁ ॥
Gun gaavat taeree utras mail.
Binas jaae haumai bikh phail.

ਹੋਹਿ ਅਚਿੰਤੁ ਬਸੈ ਸੁਖ ਨਾਲਿ ॥ ਸਾਸਿ ਗ੍ਰਾਸਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥
Hohae achint basai sukh naal.
Saas graas Har Naam samaal.

The foolish person does not recognise the Lord Who has blessed him with all these objects;
O Nanak! He repents having forgotten His Name.5.

O Ignorant! Heed the True Guru's advice;
Without devotion even the very wise ones have drowned.

O My Befriended Mind! Indulge in Lord's devotion;
In this way shall your consciousness be rendered pure.

Keep the Lord's lotus feet in your mind;
In this fashion shall be destroyed the sins of all your lives.

Chant Lord's Name yourself and persuade others to follow suit. By hearing, uttering (Lord's Name) and living a sacred life a high moral state is attained.

Lord's Name is the most refined of objects;
O Nanak! After establishing unshakeability of soul sing the praises of Lord.6.

By singing Lord's praises is washed the filth of sins;
And the scattered poison of ego is admonished.

One becomes carefree and life is filled with pleasure;
If one remembers the Lord with each and every breath.

ਛਾਡਿ ਸਿਆਨਪ ਸਗਲੀ ਮਨਾ ॥ ਸਾਧਸੰਗਿ ਪਾਵਹਿ ਸਚੁ ਧਨਾ ॥
Chhaaḍ siaanap saglee manaa.
Saadhsang paavaeh sach dhanaa.

ਹਰਿ ਪੂੰਜੀ ਸੰਚਿ ਕਰਹੁ ਬਿਉਹਾਰੁ ॥ ਈਹਾ ਸੁਖੁ ਦਰਗਹ ਜੈਕਾਰੁ ॥
Har poonjee sanch karoh biohaar.
Eehaa sukh dargaih jaikaar.

ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਦੇਖੁ ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੈ ਮਸਤਕਿ ਲੇਖੁ ॥ ੭ ॥
Sarb nirantar aeko daekh.
Kauh Nanak jaa kai mastak laekh.7.

ਏਕੋ ਜਪਿ ਏਕੋ ਸਾਲਾਹਿ ॥ ਏਕੁ ਸਿਮਰਿ ਏਕੋ ਮਨ ਆਹਿ ॥
Aeko jap aeko saalaahae.
Aek simar aeko man aahae.

ਏਕਸ ਕੇ ਗੁਨ ਗਾਉ ਅਨੰਤ ॥ ਮਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਭਗਵੰਤ ॥
Aekas kae gun gaao anant. Man tan jaap aek bhagvant.

ਏਕੋ ਏਕੁ ਏਕੁ ਹਰਿ ਆਪਿ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭੁ ਬਿਆਪਿ ॥
Aeko aek aek Har aap. Pooran poor rahio Prabh biaap.

ਅਨਿਕ ਬਿਸਥਾਰ ਏਕ ਤੇ ਭਏ ॥ ਏਕੁ ਅਰਾਧਿ ਪਰਾਛਤ ਗਏ ॥
Anik bisthaar aek tae bhaye.
Aek araadh paraachhat gaye.

ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਪ੍ਰਭੁ ਰਾਤਾ ॥
Man tan antar aek Prabh raataa.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਤਾ ॥ ੮ ॥ ੧੯ ॥
Gur Prasaad Nanak ik jaataa.8.19.

O Mind! Give up the use of wits;
The wealth that accompanies one forever is obtained in the fellowship of saints.

Collect the wealth of Lord's Name, carry out only this trade;
You will receive happiness in this world and respect in Lord's shrine.

Recognise the Lord within every being;
O Nanak! Only that person indulges in this occupation who has it written on his forehead.7.

Chant only the one God's Name and adore only Him;
Contemplate the only one and be desirous of meeting Him only.

Sing the limitless praises of that one God;
In your mind and through your senses contemplate only God.

Everywhere its God Himself;
Within all beings its God who is residing.

The various expanses of this world have all originated from God;
By chanting His Name are vindicated all the sins.

In whose mind and body is strung only the one God;

O Nanak! With Guru's Grace he has recognised the one Lord.8.19.

ਸਲੋਕੁ ॥
Salok.

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥
Phirat phirat Prabh aayaa pariaa tau sarnaae.

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥ ੧ ॥
Nanak kee Prabh baentee apnee bhagtee laae.1.

ਅਸਟਪਦੀ ॥
Aṣṭpadee.

ਜਾਚਕ ਜਨੁ ਜਾਚੈ ਪ੍ਰਭ ਦਾਨੁ ॥ ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਹਰਿ ਨਾਮੁ ॥
Jaachak jan jaachai Prabh daan.
Kar kirpaa daevoh Har Naam.

ਸਾਧ ਜਨਾ ਕੀ ਮਾਗਉ ਧੂਰਿ ॥ ਪਾਰਬ੍ਰਹਮ ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ ॥
Saadh janaa kee maagau dhoor.
Paarbrahm maeree sardhaa poor.

ਸਦਾ ਸਦਾ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਉ ॥ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭ ਤੁਮਹਿ ਧਿਆਵਉ ॥
Sadaa sadaa Prabh kae gun gaavau.
Saas saas Prabh tumaih dhiaavau.

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੈ ਪ੍ਰੀਤਿ ॥ ਭਗਤਿ ਕਰਉ ਪ੍ਰਭ ਕੀ ਨਿਤ ਨੀਤਿ ॥
Charan kamal sio laagai preet.
Bhagat karau Prabh kee nit neet.

ਏਕ ਓਟ ਏਕੋ ਆਧਾਰੁ ॥ ਨਾਨਕੁ ਮਾਗੈ ਨਾਮੁ ਪ੍ਰਭ ਸਾਰੁ ॥ ੧ ॥
Aek oṭ aeko aadhaar.
Nanak maagai Naam Prabh saar.1.

Salok.

O Lord! While wandering I have entered Your refuge.

O Lord! Nanak pleads You to attach him to Your Devotion.1.

Octet 20 starts.

O Lord! This beggar asks for the bounty of Your Name;
O God! Bestow Your Grace and grant me Your Name.

I ask for the dust of the saints' feet;
O Transcendent One! Please fulfill my hankering.

May I always sing Lord's praises;
O Lord! May I contemplate You in every breath.

May my love be established with the lotus feet of God;
And may I ever be absorbed in Lord's devotion.

Lord's Name is my only support and only shelter;
Nanak asks for the foremost, the Name of God.1.

ਪ੍ਰਭ ਕੀ ਦ੍ਰਿਸਟਿ ਮਹਾ ਸੁਖੁ ਹੋਇ ॥ ਹਰਿ ਰਸੁ ਪਾਵੈ ਬਿਰਲਾ ਕੋਇ ॥
Prabh kee drisṭ mahaa sukh hoae.
Har ras paavai birlaa koae.

ਜਿਨ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥ ਪੂਰਨ ਪੁਰਖ ਨਹੀ ਡੋਲਾਨੇ ॥
Jin chaakhiaa sae jan triptaanae.
Pooran purakh nahee ḍolaanae.

ਸੁਭਰ ਭਰੇ ਪ੍ਰੇਮ ਰਸ ਰੰਗਿ ॥ ਉਪਜੈ ਚਾਉ ਸਾਧ ਕੈ ਸੰਗਿ ॥
Subhar bharae praem ras rang.
Upjai chaao saadh kai sang.

ਪਰੇ ਸਰਨਿ ਆਨ ਸਭ ਤਿਆਗਿ ॥ ਅੰਤਰਿ ਪ੍ਰਗਾਸ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗਿ ॥
Parae saran aan sabh tiaag.
Antar pragaas anḍin liv laag.

ਬਡਭਾਗੀ ਜਪਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥ ੨ ॥
Baḍbhaagee japiaa Prabh soae.
Nanak Naam ratae sukh hoae.2.

ਸੇਵਕ ਕੀ ਮਨਸਾ ਪੂਰੀ ਭਈ ॥ ਸਤਿਗੁਰ ਤੇ ਨਿਰਮਲ ਮਤਿ ਲਈ ॥
Saevak kee mansaa pooree bhaee.
Satgur tae nirmal mat laee.

ਜਨ ਕਉ ਪ੍ਰਭੁ ਹੋਇਓ ਦਇਆਲੁ ॥ ਸੇਵਕੁ ਕੀਨੋ ਸਦਾ ਨਿਹਾਲੁ ॥
Jan kau Prabh hoyo dayaal.
Saevak keeno sadaa nihaal.

ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਜਨੁ ਭਇਆ ॥ ਜਨਮ ਮਰਨ ਦੂਖੁ ਭ੍ਰਮੁ ਗਇਆ ॥
Bandhan kaaṭ mukt jan bhayaa.
Janam maran dookh bhram gayaa.

Through Lord's Benevolent eyes are received great pleasures;
A rare one gets to relish the taste of Lord's Name.

Those who have, are no longer lured by mammon;
They are complete humans and do not shake (by the glare of mammon).

They are brimful with the delightful taste of Lord's love;
In the fellowship of saints is born in them the desire to meet the Lord.

Giving up all other shelters they seek the shelter of God;
They are enlightened within and ever absorbed in God.

Only the ones with great luck have chanted Lord's Name;
O Nanak! Through absorption in Lord's Name is happiness achieved.2.

Wishes of Lord's servants are fulfilled;
When he seeks the sacred instruction of His True Guru.

Lord showers His Grace upon such a servant;
And keeps His servant in full bliss.

The chains of his bondages are broken;
And he is freed from the cycle of births and deaths.

ਇਛ ਪੁਨੀ ਸਰਧਾ ਸਭ ਪੂਰੀ ॥ ਰਵਿ ਰਹਿਆ ਸਦ ਸੰਗਿ ਹਜੂਰੀ ॥
Ichh punee sardhaa sabh pooree.
Rav rahiaa sad sang hajooree.

ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਲੀਆ ਮਿਲਾਇ ॥ ਨਾਨਕ ਭਗਤੀ ਨਾਮਿ ਸਮਾਇ ॥ ੩ ॥
Jis kaa saa tin leeaa milaae.
Nanak bhagtee Naam samaae.3.

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਘਾਲ ਨ ਭਾਨੈ ॥ ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਕੀਆ ਜਾਨੈ ॥
So kio bisrai jae ghaal na bhaanai.
So kio bisrai jae keeaa jaanai.

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ॥ ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਜੀਵਨ ਜੀਆ ॥
So kio bisrai jin sabh kichh deeaa.
So kio bisrai jae jeevan jeeaa.

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਬਿਰਲਾ ਲਾਖੈ ॥
So kio bisrai jae agan maih raakhai.
Gur Prasaad ko birlaa laakhai.

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਬਿਖੁ ਤੇ ਕਾਢੈ ॥ ਜਨਮ ਜਨਮ ਕਾ ਟੂਟਾ ਗਾਢੈ ॥
So kio bisrai jae bikh tae kaaḍhai.
Janam janam kaa ṭooṭaa gaaḍhai.

ਗੁਰਿ ਪੂਰੈ ਤਤੁ ਇਹੈ ਬੁਝਾਇਆ ॥ ਪ੍ਰਭੁ ਅਪਨਾ ਨਾਨਕ ਜਨ ਧਿਆਇਆ ॥ ੪ ॥
Gur poorai tat aehai bujhaayaa.
Prabh apnaa Nanak jan dhiaayaa.4.

ਸਾਜਨ ਸੰਤ ਕਰਹੁ ਇਹੁ ਕਾਮੁ ॥ ਆਨ ਤਿਆਗਿ ਜਪਹੁ ਹਰਿ ਨਾਮੁ ॥
Saajan sant karoh aeh kaam.
Aan tiaag japoh Har Naam.

Servants' desires are fulfilled and his reverence bears fruit;
He discovers God everywhere and always accompanying him.

The one Whose servant he becomes, He absorbs him into Himself.3.
The servant indulges in devotion and focuses on remembering Lord's Name.
Why shall we forget the One Who does not let our efforts go waste?
Why to forget the One Who remembers our karmic earnings?

Why forget the One Who has given us everything?
Why forget the One Who is the support of the lives of all beings?

Why forget Him Who saves us in the fire of mother's womb?
Only a rare one with Guru's Grace understands this.

Why forget the One Who saves us from the poison of Maya?
And attaches the being separated from Him since many births into Himself?

The ones whom the complete Guru has granted this deep understanding;
O Nanak! They have contemplated their Lord.4.

O Friends! O Saints! Do this task;
Give up all other indulgements and only chant Lord's Name.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਹੁ ॥ ਆਪਿ ਜਪਹੁ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵਹੁ ॥
Simar simar simar sukh paavoh.
Aap japoh avaraih Naam japaavoh.

ਭਗਤਿ ਭਾਇ ਤਰੀਐ ਸੰਸਾਰੁ ॥ ਬਿਨੁ ਭਗਤੀ ਤਨੁ ਹੋਸੀ ਛਾਰੁ ॥
Bhagat bhaae tareeai sansaar.
Bin bhagtee tan hosee chhaar.

ਸਰਬ ਕਲਿਆਣ ਸੂਖ ਨਿਧਿ ਨਾਮੁ ॥ ਬੂਡਤ ਜਾਤ ਪਾਏ ਬਿਸ੍ਰਾਮੁ ॥
Sarb kaliaaṇ sookh nidh Naam.
Booḍat jaat paae bisraam.

ਸਗਲ ਦੂਖ ਕਾ ਹੋਵਤ ਨਾਸੁ ॥ ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਗੁਨਤਾਸੁ ॥ ੫ ॥
Sagal dookh kaa hovat naas.
Nanak Naam japoh guntaas.5.

ਉਪਜੀ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਰਸੁ ਚਾਉ ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਇਹੀ ਸੁਆਉ ॥
Upjee preet praem ras chaao.
Man tan antar aehee suaao.

ਨੇਤ੍ਰਹੁ ਪੇਖਿ ਦਰਸੁ ਸੁਖੁ ਹੋਇ ॥ ਮਨੁ ਬਿਗਸੈ ਸਾਧ ਚਰਨ ਧੋਇ ॥
Naetroh paekh daras sukh hoae.
Man bigsai saadh charan dhoae.

ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਤਨਿ ਰੰਗੁ ॥ ਬਿਰਲਾ ਕੋਊ ਪਾਵੈ ਸੰਗੁ ॥
Bhagat janaa kai man tan rang.
Birlaa ko-oo paavai sang.

ਏਕ ਬਸਤੁ ਦੀਜੈ ਕਰਿ ਮਇਆ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਮੁ ਜਪਿ ਲਇਆ ॥
Aek bast deejai kar mayaa.
Gur Prasaad Naam jap layaa.

Chant always and obtain happiness;
Chant Yourself and make others chant too.

By developing Love for Lord's worship one swims across the worldly ocean;
Without devotion this body is of no use.

Lord's Name is the treasury of happiness and of all luck;
The one drowning, by chanting His Name, gets support.

All inflictions are eradicated;
O Nanak! Chant Lord's Name since it is a treasure of all qualities.5.

The one in whom has arisen love for the Lord;
And the yearning for taste of His love, his mind and body are in this craze (to obtain Naam).

He obtains happiness by catching a glimpse of His with his eyes;
The mind is pleased by washing the feet of saints.

In the minds and bodies of devotees resides love for the Lord.
Only a rare one gets to keep their company.

O Lord! Give us only one object, that of Naam, with Your Grace.
So that with Guru's Grace we are able to chant your Name.

ਤਾ ਕੀ ਉਪਮਾ ਕਹੀ ਨ ਜਾਇ॥ ਨਾਨਕ ਰਹਿਆ ਸਰਬ ਸਮਾਇ॥ ੬॥
Taa kee upmaa kahee na jaae. Nanak rahiaa sarb samaae.6.

ਪ੍ਰਭ ਬਖਸੰਦ ਦੀਨ ਦਇਆਲ॥ ਭਗਤਿ ਵਛਲ ਸਦਾ ਕਿਰਪਾਲ॥
Prabh bakhsand deen dayaal.
Bhagat vachhal sadaa kirpaal.

ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦ ਗੁਪਾਲ॥ ਸਰਬ ਘਟਾ ਕਰਤ ਪ੍ਰਤਿਪਾਲ॥
Anaath naath Gobind Gupaal. Sarb ghaṭaa karat pratipaal.

ਆਦਿ ਪੁਰਖ ਕਾਰਣ ਕਰਤਾਰ॥ ਭਗਤ ਜਨਾ ਕੇ ਪ੍ਰਾਨ ਅਧਾਰ॥
Aad purakh kaaraṇ Kartaar. Bhagat janaa kae praan adhaar.

ਜੋ ਜੋ ਜਪੈ ਸੁ ਹੋਇ ਪੁਨੀਤ॥ ਭਗਤਿ ਭਾਇ ਲਾਵੈ ਮਨ ਹੀਤ॥
Jo jo japai so hoae puneet. Bhagat bhaae laavai man heet.

ਹਮ ਨਿਰਗੁਨੀਆਰ ਨੀਚ ਅਜਾਨ॥
Ham nirguneeaar neech ajaan.

ਨਾਨਕ ਤੁਮਰੀ ਸਰਨਿ ਪੁਰਖ ਭਗਵਾਨ॥ ੭॥
Nanak tumree saran purakh Bhagvaan.7.

ਸਰਬ ਬੈਕੁੰਠ ਮੁਕਤਿ ਮੋਖ ਪਾਏ॥ ਏਕ ਨਿਮਖ ਹਰਿ ਕੇ ਗੁਨ ਗਾਏ॥
Sarb baikunṭh mukt mokh paae.
Aek nimakh Har kae gun gaae.

ਅਨਿਕ ਰਾਜ ਭੋਗ ਬਡਿਆਈ॥ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਕਥਾ ਮਨਿ ਭਾਈ॥
Anik raaj bhog baḍiaaee.
Har kae Naam kee kathaa man bhaaee.

ਬਹੁ ਭੋਜਨ ਕਾਪਰ ਸੰਗੀਤ॥ ਰਸਨਾ ਜਪਤੀ ਹਰਿ ਹਰਿ ਨੀਤ॥
Bauh bhojan kaapar sangeet. Rasnaa japtee Har Har neet.

His greatness is beyond expression;
O Nanak! That Lord is Omnipresent.6.

O Forgiver! O Merciful! O Cherisher of the meek!
O Lover of Devotion! O Beneficent One!

O Master of the Destitute! O Lord of Earth! O Gopal!
O Caretaker of all bodies!

O Base of all and the One present in all!
O Life-Support of Devotees!

He becomes pure who chants (Your Name);
And inculcates Your love out of devotion.

We are virtueless, lowly and ignorant;

O Nanak! We have come to your sanctuary.7.

He has booked a berth in heaven and earned emancipation;
The one who has spent even an eyeblink of time in singing His praises.

He has obtained all kingdoms, worldly objects and praises;
The one who has found the mention of Lord's Name as sweet.

He seems to have obtained myriad of dainties, clothes and other worldly pleasures;
The one whose tongue always chants Lord's Name.

ਭਲੀ ਸੁ ਕਰਨੀ ਸੋਭਾ ਧਨਵੰਤ ॥ ਹਿਰਦੈ ਬਸੇ ਪੂਰਨ ਗੁਰ ਮੰਤ ॥
Bhalee so karnee sobhaa dhanvant.
Hirdai basae pooran gur mant.

ਸਾਧਸੰਗਿ ਪ੍ਰਭ ਦੇਹੁ ਨਿਵਾਸ ॥ ਸਰਬ ਸੂਖ ਨਾਨਕ ਪਰਗਾਸ ॥ ੮ ॥ ੨੦ ॥
Saadhsang Prabh daeho nivaas.
Sarb sookh Nanak pargaas.8.20.

ਸਲੋਕੁ ॥
Salok.

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥
Sargun nirgun Nirankaar sunn samaadhee aap.

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥ ੧ ॥
Aapan keeaa Nanakaa aapae hee phir jaap.1.

ਅਸਟਪਦੀ ॥
Astpadee.

ਜਬ ਅਕਾਰੁ ਇਹੁ ਕਛੂ ਨ ਦ੍ਰਿਸਟੇਤਾ ॥ ਪਾਪ ਪੁੰਨ ਤਬ ਕਹ ਤੇ ਹੋਤਾ ॥
Jab akaar aeh kachh na dristaetaa.
Paap punn tab kaih tae hotaa.

ਜਬ ਧਾਰੀ ਆਪਨ ਸੁੰਨ ਸਮਾਧਿ ॥ ਤਬ ਬੈਰ ਬਿਰੋਧ ਕਿਸੁ ਸੰਗਿ ਕਮਾਤਿ ॥
Jab dhaaree aapan sunn samaadh.
Tab bair birodh kis sang kamaat.

ਜਬ ਇਸ ਕਾ ਬਰਨੁ ਚਿਹਨੁ ਨ ਜਾਪਤ ॥ ਤਬ ਹਰਖ ਸੋਗ ਕਹੁ ਕਿਸਹਿ ਬਿਆਪਤ ॥
Jab is kaa baran chihan na jaapat.
Tab harakh sog kauh kisaih biaapat.

That person is pure in character, obtains recognition and is wealthy in real sense;
In whose heart reside the complete Guru's words.

O Lord! Award me the company of Your saints;
Because, O Nanak! In their company is found the light of happiness.8.20.

Salok.

Lord is manifestation of Maya (its three qualities) and is beyond them at the same time. He is shapeless and exists in an unshakeable state.
O Nanak! Lord Himself has created this world and residing within His beings He remembers Himself.1.

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When the world was not even in its visible form as it stands today;
There was no concept of virtue or sin then.

When the Lord had acquired an unshakeable trance;
Who would have indulged in animosities back then?

When there was no sign or visible form of this universe;
Whom could have pleasure or pain touched?

ਜਬ ਆਪਨ ਆਪ ਆਪਿ ਪਾਰਬ੍ਰਹਮ ॥ ਤਬ ਮੋਹ ਕਹਾ ਕਿਸੁ ਹੋਵਤ ਭਰਮ ॥
Jab aapan aap aap Paarbrahm.
Tab moh kahaa kis hovat bharam.

ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ ॥ ਨਾਨਕ ਕਰਨੈਹਾਰੁ ਨ ਦੂਜਾ ॥ ੧ ॥
Aapan khael aap varteejaa.
Nanak karnaihaar na doojaa.1.

ਜਬ ਹੋਵਤ ਪ੍ਰਭ ਕੇਵਲ ਧਨੀ ॥ ਤਬ ਬੰਧ ਮੁਕਤਿ ਕਹੁ ਕਿਸ ਕਉ ਗਨੀ ॥
Jab hovat Prabh kaeval dhanee.
Tab bandh mukt kauh kis kau ganee.

ਜਬ ਏਕਹਿ ਹਰਿ ਅਗਮ ਅਪਾਰ ॥ ਤਬ ਨਰਕ ਸੁਰਗ ਕਹੁ ਕਉਨ ਅਉਤਾਰ ॥
Jab aekaih Har agam apaar.
Tab narak surag kauh kaun autaar.

ਜਬ ਨਿਰਗੁਨ ਪ੍ਰਭ ਸਹਜ ਸੁਭਾਇ ॥ ਤਬ ਸਿਵ ਸਕਤਿ ਕਹਹੁ ਕਿਤੁ ਠਾਇ ॥
Jab nirgun Prabh saihaij subhaae.
Tab siv sakat kahoh kit ṭhaae.

ਜਬ ਆਪਹਿ ਆਪਿ ਅਪਨੀ ਜੋਤਿ ਧਰੈ ॥ ਤਬ ਕਵਨ ਨਿਡਰੁ ਕਵਨ ਕਤ ਡਰੈ ॥
Jab aapaeh aap apnee jot dharai.
Tab kavan niḍar kavan kat ḍarai.

ਆਪਨ ਚਲਿਤ ਆਪਿ ਕਰਨੈਹਾਰ ॥ ਨਾਨਕ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ ॥ ੨ ॥
Aapan chalit aap karnaihaar.
Nanak Ṭhaakur agam apaar.2.

ਅਬਿਨਾਸੀ ਸੁਖ ਆਪਨ ਆਸਨ ॥ ਤਹ ਜਨਮ ਮਰਨ ਕਹੁ ਕਹਾ ਬਿਨਾਸਨ ॥
Abinaasee sukh aapan aasan.
Taih janam maran kauh kahaa binaasan.

When the Lord was all alone;
Then where could have been attachment or delusion?

The Lord has Himself created His play;
O Nanak! Other than Him no one else is the Creator.1.

When the Lord, the master, was all alone;
Whom would you have counted as bound and whom liberated?

When the unreachable limitless Lord was all alone;
Then where were the beings to occupy heaven or hell?

When the Lord was away from the Mammon (with three qualities);
Then where were the beings and where was the Maya?

When the Lord was the only Light;
Then who was fearless and who dreaded whom?

Lord Himself creates His plays;
O Nanak! Lord is unreachable and limitless.2.

When the Lord sat self absorbed in His own form;
Where were the births and deaths?

ਜਬ ਪੂਰਨ ਕਰਤਾ ਪ੍ਰਭੁ ਸੋਇ॥ ਤਬ ਜਮ ਕੀ ਤ੍ਰਾਸ ਕਹਹੁ ਕਿਸੁ ਹੋਇ॥
Jab pooran Kartaa Prabh soae.
Tab jam kee traas kahoh kis hoae.

ਜਬ ਅਬਿਗਤ ਅਗੋਚਰ ਪ੍ਰਭ ਏਕਾ॥ ਤਬ ਚਿਤ੍ ਗੁਪਤ ਕਿਸੁ ਪੂਛਤ ਲੇਖਾ॥
Jab abigat agochar Prabh aekaa.
Tab Chitra Gupt kis poochhat laekhaa.

ਜਬ ਨਾਥ ਨਿਰੰਜਨ ਅਗੋਚਰ ਅਗਾਧੇ॥ ਤਬ ਕਉਨ ਛੁਟੇ ਕਉਨ ਬੰਧਨ ਬਾਧੇ॥
Jab naath niranjan agochar agaadhae.
Tab kaun chhuṭae kaun bandhan baadhae.

ਆਪਨ ਆਪ ਆਪ ਹੀ ਅਚਰਜਾ॥ ਨਾਨਕ ਆਪਨ ਰੂਪ ਆਪ ਹੀ ਊਪਰਜਾ॥੩॥
Aapan aap aap hee acharajaa.
Nanak aapan roop aap hee uparjaa.3.

ਜਹ ਨਿਰਮਲ ਪੁਰਖੁ ਪੁਰਖ ਪਤਿ ਹੋਤਾ॥ ਤਹ ਬਿਨੁ ਮੈਲੁ ਕਹਹੁ ਕਿਆ ਧੋਤਾ॥
Jaih nirmal purakh purakh pat hotaa.
Taih bin mail kahoh kiaa dhotaa.

ਜਹ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਨਿਰਬਾਨ॥ ਤਹ ਕਉਨ ਕਉ ਮਾਨ ਕਉਨ ਅਭਿਮਾਨ॥
Jaih Niranjan Nirankaar Nirbaan.
Taih kaun kau maan kaun abhimaan.

ਜਹ ਸਰੂਪ ਕੇਵਲ ਜਗਦੀਸ॥ ਤਹ ਛਲ ਛਿਦ੍ ਲਗਤ ਕਹੁ ਕੀਸ॥
Jaih saroop kaeval Jagdees.
Taih chhal chhidra lagat kauh kees.

ਜਹ ਜੋਤਿ ਸਰੂਪੀ ਜੋਤਿ ਸੰਗਿ ਸਮਾਵੈ॥ ਤਹ ਕਿਸਹਿ ਭੂਖ ਕਵਨੁ ਤ੍ਰਿਪਤਾਵੈ॥
Jaih jot saroopee jot sang samaavai.
Taih kisaih bhookh kavan triptaavai.

When the Creator, the complete God was all by Himself;
Then who was there to be afraid of death?

When the Invisible and Imperceptible God was the only one;
Then who would have the Chitra Gupt questioned for karmic accounts?
When the Mammon-free, Limitless, Imperceptible Master was all alone;
Then who would have harkened for Mammon and who was free of worldly allurements?
That amazing Lord is the only one of His kind;
O Nanak! The Lord has Himself created the world.3.

In a state, where the master of the beings was alone;
He was all pure, so which filth could he wash away?

When only the Non-Attached, Shapeless and Sinless God existed all by Himself;
Who was there to suffer the peril of ego?

Where the only form was that of the Lord;
Who would have been afflicted by deception and sins.

When the Light-formed (God) was absorbed in His Own Light;
Then who would have been hungry and who contented?

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ ॥ ਨਾਨਕ ਕਰਤੇ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ ॥ ੪ ॥
Karan karaavan karnaihaar.
Nanak Kartae kaa naahae sumaar.4.

ਜਬ ਅਪਨੀ ਸੋਭਾ ਆਪਨ ਸੰਗਿ ਬਨਾਈ ॥
Jab apnee sobhaa aapan sang banaaee.

ਤਬ ਕਵਨ ਮਾਇ ਬਾਪ ਮਿਤ੍ਰ ਸੁਤ ਭਾਈ ॥
Tab kavan maae baap mitra sut bhaaee.

ਜਹ ਸਰਬ ਕਲਾ ਆਪਹਿ ਪਰਬੀਨ ॥ ਤਹ ਬੇਦ ਕਤੇਬ ਕਹਾ ਕੋਊ ਚੀਨ ॥
Jaih sarb kalaa aapaeh parbeen.
Taih Baed Kataeb kahaa ko-oo cheen.

ਜਬ ਆਪਨ ਆਪੁ ਆਪਿ ਉਰਿ ਧਾਰੈ ॥ ਤਉ ਸਗਨ ਅਪਸਗਨ ਕਹਾ ਬੀਚਾਰੈ ॥
Jab aapan aap aap ur dhaarai.
Tau sagan apsagan kahaa beechaarai.

ਜਹ ਆਪਨ ਊਚ ਆਪਨ ਆਪਿ ਨੇਰਾ ॥
Jaih aapan ooch aapan aap naeraa.

ਤਹ ਕਉਨ ਠਾਕੁਰੁ ਕਉਨੁ ਕਹੀਐ ਚੇਰਾ ॥
Taih kaun Ṭhaakur kaun kaheeai chaeraa.

ਬਿਸਮਨ ਬਿਸਮ ਰਹੇ ਬਿਸਮਾਦ ॥ ਨਾਨਕ ਅਪਨੀ ਗਤਿ ਜਾਨਹੁ ਆਪਿ ॥ ੫ ॥
Bisman bisam rahae bismaad.
Nanak apnee gat jaanoh aap.5.

ਜਹ ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਸਮਾਇਆ ॥ ਊਹਾ ਕਿਸਹਿ ਬਿਆਪਤ ਮਾਇਆ ॥
Jaih achhal achhaed abhaed samaayaa.
Oohaa kisaih biaapat maayaa.

Lord is the doer and the one Who makes everyone do;
O Nanak! No estimation can be made of the Lord.4.

When the Lord had kept his greatness by Himself (when there was no one to adore Him);

Who was a mother, father, friend, son or a brother?

When the Lord was Himself wise in all potencies;
Who contemplated the Veds and Katebs?

When He was self established and self contained;
Who thought of good and evil then?

When the Lord Himself was the highest and the only one close to His own self;

Then how could you discriminate between the Lord & servant.

The beings are being amazed when they try to decipher You;
O Nanak! Only You are aware of Yourself.5.

The state in which the Undeceivable, Indestructible and Mysterious one exists;
How can mammon reach (allure) Him?

ਆਪਸ ਕਉ ਆਪਹਿ ਆਦੇਸੁ ॥ ਤਿਹੁ ਗੁਣ ਕਾ ਨਾਹੀ ਪਰਵੇਸੁ ॥
Aapas kau aapaeh aadaes. Tih gun kaa naahee parvaes.

ਜਹ ਏਕਹਿ ਏਕ ਏਕ ਭਗਵੰਤਾ ॥ ਤਹ ਕਉਨੁ ਅਚਿੰਤੁ ਕਿਸੁ ਲਾਗੈ ਚਿੰਤਾ ॥
Jaih aekaih aek aek Bhagvantaa.
Taih kaun achint kis laagai chintaa.

ਜਹ ਆਪਨ ਆਪੁ ਆਪਿ ਪਤੀਆਰਾ ॥ ਤਹ ਕਉਨੁ ਕਥੈ ਕਉਨੁ ਸੁਨਨੈਹਾਰਾ ॥
Jaih aapan aap aap pateeaaraa.
Taih kaun kathai kaun sunanaihaaraa.

ਬਹੁ ਬੇਅੰਤ ਊਚ ਤੇ ਊਚਾ ॥ ਨਾਨਕ ਆਪਸ ਕਉ ਆਪਹਿ ਪਹੂਚਾ ॥ ੬ ॥
Bauh baeant ooch tae oochaa.
Nanak aapas kau aapaeh pahoochaa.6.

ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਚੁ ਅਕਾਰੁ ॥ ਤਿਹੁ ਗੁਣ ਮਹਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥
Jaih aap rachio parpanch akaar.
Tih gun maih keeno bisthaar.

ਪਾਪੁ ਪੁੰਨੁ ਤਹ ਭਈ ਕਹਾਵਤ ॥ ਕੋਊ ਨਰਕ ਕੋਊ ਸੁਰਗ ਬੰਛਾਵਤ ॥
Paap punn taih bhaee kahaavat.
Ko-oo narak ko-oo surag banchhaavat.

ਆਲ ਜਾਲ ਮਾਇਆ ਜੰਜਾਲ ॥ ਹਉਮੈ ਮੋਹ ਭਰਮ ਭੈ ਭਾਰ ॥
Aal jaal maayaa janjaal. Haumai moh bharam bhai bhaar.

ਦੂਖ ਸੂਖ ਮਾਨ ਅਪਮਾਨ ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਖ੍ਯਾਨ ॥
Dookh sookh maan apmaan. Anik prakaar keeo bakhyaan.

ਆਪਨ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ॥ ਖੇਲੁ ਸੰਕੋਚੈ ਤਉ ਨਾਨਕ ਏਕੈ ॥ ੭ ॥
Aapan khael aap kar daekhai.
Khael sankochai tau Nanak aekai.7.

When the Lord was the only one Who saluted Himself;
The three qualities of Mammon did not affect Him.

When the Lord was the only one;
Then who was carefree and who worried?

When the Lord was the only one to persuade Himself;
Then who was the speaker and who the hearer?

Lord is extremely limitless and the highest;
O Nanak! Only Lord can reach Himself.6.

When the Lord created the world play;
And scattered the expanse of three qualities of Mammon;

Then the discussion began if this was a virtue or a sin;
On this basis beings were escorted into heaven or hell.

The routine household indulgements, the web of Mammon;
Ego, attachment, delusion and fear;

Grief, pleasure, respect and insult;
These kinds of terms started doing the rounds.

Lord is watching His spectacle;
When He ends this play He is all by Himself.7.

ਜਹ ਅਬਿਗਤੁ ਭਗਤੁ ਤਹ ਆਪਿ॥ ਜਹ ਪਸਰੈ ਪਾਸਾਰੁ ਸੰਤ ਪਰਤਾਪਿ॥
Jaih abigat bhagat taih aap.
Jaih pasrai paasaar sant partaap.

ਦੁਹੂ ਪਾਖ ਕਾ ਆਪਹਿ ਧਨੀ॥ ਉਨ ਕੀ ਸੋਭਾ ਉਨਹੂ ਬਨੀ॥
Duhoo paakh kaa aapaeh dhanee.
Un kee sobhaa unhoo banee.

ਆਪਹਿ ਕਉਤਕ ਕਰੈ ਅਨਦ ਚੋਜ॥ ਆਪਹਿ ਰਸ ਭੋਗਨ ਨਿਰਜੋਗ॥
Aapaeh kautak karai anad choj.
Aapaeh ras bhogan nirjog.

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪਨ ਨਾਇ ਲਾਵੈ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਖੇਲ ਖਿਲਾਵੈ॥
Jis bhaavai tis aapan naae laavai.
Jis bhaavai tis khael khilaavai.

ਬੇਸੁਮਾਰ ਅਥਾਹ ਅਗਨਤ ਅਤੋਲੈ॥
Baesumaar athaah aganat atolai.

ਜਿਉ ਬੁਲਾਵਹੁ ਤਿਉ ਨਾਨਕ ਦਾਸ ਬੋਲੈ॥ ੮॥ ੨੧॥
Jio bulaavoh tio Nanak daas bolai.8.21.

ਸਲੋਕੁ॥
Salok.

ਜੀਅ ਜੰਤ ਕੇ ਠਾਕੁਰਾ ਆਪੇ ਵਰਤਣਹਾਰ॥
Jee jant kae Ṭhaakuraa aapae vartaṇhaar.

ਨਾਨਕ ਏਕੋ ਪਸਰਿਆ ਦੂਜਾ ਕਹ ਦ੍ਰਿਸਟਾਰ॥ ੧॥
Nanak aeko pasriaa doojaa kaih driṣṭaar.1.

ਅਸਟਪਦੀ॥
Aṣtpadee.

Where there is the invisible Lord, there is His devotee and vice versa;
Everywhere for the laudation of saints, Lord is expanding the expanse.
Lord is the master of both sides (the grandeur of saints and effect of Mammon);
Only He Himself is aware of His Greatness.

Lord is Himself executing all the plays;
He Himself enjoys all the pleasures and is unattached at the same time.

The one He likes, He enjoins him into contemplating His Name;
And the one He pleases, He indulges in Mammon.

O Limitless! O Endless! O Non-Reckonable! O Unshakeable!

O Nanak! As You ordain so do Your servants speak.8.21.

Salok.

O Lord of the Beings! You Yourself are executing everything.

O Nanak! Lord is the only one present everywhere, who else like Him has ever earned notice.1.

Octet 22 starts.

ਆਪਿ ਕਥੈ ਆਪਿ ਸੁਨਨੈਹਾਰੁ ॥ ਆਪਹਿ ਏਕੁ ਆਪਿ ਬਿਸਥਾਰੁ ॥
Aap kathai aap sunanaihaar.
Aapaeh aek aap bisthaar.

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ॥ ਆਪਨੈ ਭਾਣੈ ਲਏ ਸਮਾਏ ॥
Jaa tis bhaavai taa srisṭ upaae.
Aapnai bhaaṇai laye samaae.

ਤੁਮ ਤੇ ਭਿੰਨ ਨਹੀ ਕਿਛੁ ਹੋਇ ॥ ਆਪਨ ਸੂਤਿ ਸਭੁ ਜਗਤੁ ਪਰੋਇ ॥
Tum tae bhinn nahee kichh hoae.
Aapan soot sabh jagat paroae.

ਜਾ ਕਉ ਪ੍ਰਭ ਜੀਉ ਆਪਿ ਬੁਝਾਏ ॥ ਸਚੁ ਨਾਮੁ ਸੋਈ ਜਨੁ ਪਾਏ ॥
Jaa kau Prabh jeeo aap bujhaae.
Sach Naam soee jan paae.

ਸੋ ਸਮਦਰਸੀ ਤਤ ਕਾ ਬੇਤਾ ॥ ਨਾਨਕ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕਾ ਜੇਤਾ ॥ ੧ ॥
So samdarsee tat kaa baetaa.
Nanak sagal srisṭ kaa jaetaa.1.

ਜੀਅ ਜੰਤ੍ ਸਭ ਤਾ ਕੈ ਹਾਥ ॥ ਦੀਨ ਦਇਆਲ ਅਨਾਥ ਕੋ ਨਾਥੁ ॥
Jee jantra sabh taa kai haath.
Deen dayaal anaath ko naath.

ਜਿਸੁ ਰਾਖੈ ਤਿਸੁ ਕੋਇ ਨ ਮਾਰੈ ॥ ਸੋ ਮੂਆ ਜਿਸੁ ਮਨਹੁ ਬਿਸਾਰੈ ॥
Jis raakhai tis koae na maarai.
So mooaa jis manoh bisaarai.

ਤਿਸੁ ਤਜਿ ਅਵਰ ਕਹਾ ਕੋ ਜਾਇ ॥ ਸਭ ਸਿਰਿ ਏਕੁ ਨਿਰੰਜਨ ਰਾਇ ॥
Tis taj avar kahaa ko jaae.
Sabh sir aek Niranjan raae.

Within all beings the Lord is the utterer and hearer;
He is one and the entire creation is just His expanse.

When He likes He creates the world;
And through His Will He reabsorbs it into Himself.

O Lord! There is nothing distinct to You;
You have threaded the entire world in the string of Your Ordinance.

The One whom the Lord blesses with the capacity of discrimination;
That person attains the ever stable Name of Divine.

That person looks at everyone with the same eye and becomes Lord's pride;
O Nanak! He is the conquerer of the world.1.

All the beings are under His control;
He is the Benefactor of the meek and master of the destitute.

The one who He saves, none can eliminate;
Dead is the one whom He forgets.

Abandoning that Lord, where else can one head?
Lord is the only one above all Who is free from Mammon's influence.

ਜੀਅ ਕੀ ਜੁਗਤਿ ਜਾ ਕੈ ਸਭ ਹਾਥਿ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਜਾਨਹੁ ਸਾਥਿ ॥
Jee kee jugat jaa kai sabh haath.
Antar baahar jaanoh saath.

ਗੁਨ ਨਿਧਾਨ ਬੇਅੰਤ ਅਪਾਰ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰ ॥ ੨ ॥
Gun nidhaan baeant apaar.
Nanak daas sadaa balihaar.2.

ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਦਇਆਲ ॥ ਸਭ ਊਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ ॥
Pooran poor rahae dayaal.
Sabh oopar hovat kirpaal.

ਅਪਨੇ ਕਰਤਬ ਜਾਨੈ ਆਪਿ ॥ ਅੰਤਰਜਾਮੀ ਰਹਿਓ ਬਿਆਪਿ ॥
Apnae kartab jaanai aap.
Antarjaamee rahio biaap.

ਪ੍ਰਤਿਪਾਲੈ ਜੀਅਨ ਬਹੁ ਭਾਤਿ ॥ ਜੋ ਜੋ ਰਚਿਓ ਸੁ ਤਿਸਹਿ ਧਿਆਤਿ ॥
Pratipaalai jeean bauh bhaat.
Jo jo rachio so tisaih dhiaat.

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥ ਭਗਤਿ ਕਰਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥
Jis bhaavai tis laye milaae.
Bhagat karaih Har kae gun gaae.

ਮਨ ਅੰਤਰਿ ਬਿਸ੍ਵਾਸੁ ਕਰਿ ਮਾਨਿਆ ॥ ਕਰਨਹਾਰੁ ਨਾਨਕ ਇਕੁ ਜਾਨਿਆ ॥ ੩ ॥
Man antar bisvaas kar maaniaa.
Karanhaar Nanak ik jaaniaa.3.

ਜਨੁ ਲਾਗਾ ਹਰਿ ਏਕੈ ਨਾਇ ॥ ਤਿਸ ਕੀ ਆਸ ਨ ਬਿਰਥੀ ਜਾਇ ॥
Jan laagaa Har aekai naae.
Tis kee aas na birthee jaae.

The one in Whose hands rest the secrets of life;
Feel that Lord's presence among you, within and out.

That Lord is a Treasure of Virtues, is Endless and Limitless;
O Nanak! His servant is of sacrifice unto Him.2.

The Great Benefactor (God) permeates everything;
And bestows His Grace on every being.

God Himself knows of His plays;
The knower of every heart, the Lord, is Omnipresent.

He sustains the beings in various ways.
Every being that He has created contemplates only Him.

The one He showers His Grace upon, He attaches to Himself.
They sing in His laudation and indulge in His devotion.

The One, who with belief has accepted Lord's existence as a fact;
O Nanak! He has recognised only that one Lord as the end all and be all.3.

The servant who is absorbed in only the one Name;
His wishes never escape fulfillment.

'he one whom the Lord looks after is immune from all uffering. By chanting the Name Divine happiness verwhelms his mind.

ıll worries escape and ego subsides;
Jo one can equate that person.

'he one above whose head stands the brave Guru;
) Nanak! All his tasks achieve fruition.7.

'he one Whose intellect is impeccable, from eyes rains nectar;
Vith a glimpse of His, the world is liberated.

'he One Who has Lotus like beautiful feet;
Iis form is pretty and his glimpse blesses with the fulfillment ɔf all wishes.

Iis servant is acceptable in the shrine Divine, and so his ervice is welcome;
'hat Lord enjoys awareness of each body and is the greatest.

'he one in whose heart dwells such a Lord, blooms like a lower;
Even death avoids such a person.

'hey escape the misery of the life death cycle and enter a state ɔf eternity;

ਸਾਧਸੰਗਿ ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ ॥ ੮ ॥ ੨੨ ॥
Saadhsang Nanak Har dhiaayaa.8.22.

ਸਲੋਕੁ ॥
Salok.

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ ॥
Giaan anjan Gur deeaa agiaan andhaer binaas.

ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥ ੧ ॥
Har kirpaa tae sant bhaeṭiaa Nanak man pargaas.1.

ਅਸਟਪਦੀ ॥
Aṣtpadee.

ਸੰਤਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਡੀਠਾ ॥ ਨਾਮੁ ਪ੍ਰਭੂ ਕਾ ਲਾਗਾ ਮੀਠਾ ॥
Santsang antar Prabh ḍeeṭhaa.
Naam Prabhoo kaa laagaa meeṭhaa.

ਸਗਲ ਸਮਿਗ੍ਰੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥ ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ ॥
Sagal samigree aekas ghaṭ maahae.
Anik rang naanaa driṣṭaahae.

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ ॥
Nau nidh ammrit Prabh kaa Naam.
Daehee maih is kaa bisraam.

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥
Sunn samaadh anhat taih naad.
Kaihain na jaaee acharaj bismaad.

O Nanak! Such are the ones who contemplate the Lord in saintly fellowship.8.22.

Salok.

The one whom the Guru has awarded the antimony of knowledge, his darkness of ignorance is lost.

O Nanak! The one who has met the saint with God's Grace, his mind is enlightened with knowledge.1.

Octet 23 starts.

The one who has seen God within in the company of saints;
He develops a fondness for the Lord's Name.

All the worldly objects seem to be contained in the Lord, to Him;
All the worldly plays seem to be originated from the Lord.

Lord's Name is equal to the nine treasures and nectar like (for him);
And his body is the dwelling for the Name Divine.

In Him is established unbreakable trance;
And such an amazing continuous melody resounds within him which is inexpressible.

ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੋਝੀ ਪਾਏ ॥ ੧ ॥
Tin daekhiaa jis aap dikhaae.
Nanak tis jan sojhee paae.1.

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥ ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥
So antar so baahar anant.
Ghaṭ ghaṭ biaap rahiaa Bhagvant.

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥ ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ॥
Dharan maahae aakaas payaal.
Sarb lok pooran pratipaal.

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥ ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥
Ban tin parbat hai Paarbrahm.
Jaisee aagiaa taisaa karam.

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥
Pauṇ paaṇee baisantar maahae.
Chaar kunṭ daih disae samaahae.

ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ॥ ੨ ॥
Tis tae bhinn nahee ko ṭhaao.
Gur Prasaad Nanak sukh paao.2.

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਮਹਿ ਦੇਖੁ ॥ ਸਸੀਅਰ ਸੂਰ ਨਖ੍ਯਤ੍ਰ ਮਹਿ ਏਕੁ ॥
Baed Puraan Simmrit maih daekh.
Saseear soor nakhyatra maih aek.

ਬਾਣੀ ਪ੍ਰਭ ਕੀ ਸਭੁ ਕੋ ਬੋਲੈ ॥ ਆਪਿ ਅਡੋਲੁ ਨ ਕਬਹੂ ਡੋਲੈ ॥
Baaṇee Prabh kee sabh ko bolai.
Aap aḍol na kab-hoo ḍolai.

Only that person has experienced this bliss whom God has bid;
O Nanak! It is because the Lord blesses him with an understanding of it.1.

The limitless is within and out;
The Lord dwells in everybody.

On earth, in sky and in nether regions;
He is present in all these places and sustains all.

The Transcendent One is in the forests, in grass and in mountains;
As He ordains the being does.

In air, water and fire;
In the four quarters and ten directions, He is absorbed into everything.

No place exists which is without Him;
O Nanak! The pleasure of this understanding is obtained with Guru's Grace.2.

Look within the Veds, Puraans and Simritties;
Or look at the moon, sun and stars. He is within all of them.

Every being speaks the language of that Lord;
He Himself is unshakeable, never gets disturbed from His steady state.

ਸਰਬ ਕਲਾ ਕਰਿ ਖੇਲੈ ਖੇਲ ॥ ਮੋਲਿ ਨ ਪਾਈਐ ਗੁਣਹ ਅਮੋਲ ॥
Sarb kalaa kar khaelai khael.
Mol na paaeeai guṇaih amol.

ਸਰਬ ਜੋਤਿ ਮਹਿ ਜਾ ਕੀ ਜੋਤਿ ॥ ਧਾਰਿ ਰਹਿਓ ਸੁਆਮੀ ਓਤਿ ਪੋਤਿ ॥
Sarb jot maih jaa kee jot.
Dhaar rahio suaamee ot pot.

ਗੁਰ ਪਰਸਾਦਿ ਭਰਮ ਕਾ ਨਾਸੁ ॥ ਨਾਨਕ ਤਿਨ ਮਹਿ ਏਹੁ ਬਿਸਾਸੁ ॥ ੩ ॥
Gur Prasaad bharam kaa naas.
Nanak tin maih aeh bisaas.3.

ਸੰਤ ਜਨਾ ਕਾ ਪੇਖਨੁ ਸਭੁ ਬ੍ਰਹਮ ॥ ਸੰਤ ਜਨਾ ਕੈ ਹਿਰਦੈ ਸਭਿ ਧਰਮ ॥
Sant janaa kaa paekhan sabh Brahm.
Sant janaa kai hirdai sabh dharam.

ਸੰਤ ਜਨਾ ਸੁਨਹਿ ਸੁਭ ਬਚਨ ॥ ਸਰਬ ਬਿਆਪੀ ਰਾਮ ਸੰਗਿ ਰਚਨ ॥
Sant janaa sunaih subh bachan.
Sarb biaapee Raam sang rachan.

ਜਿਨਿ ਜਾਤਾ ਤਿਸ ਕੀ ਇਹ ਰਹਤ ॥ ਸਤਿ ਬਚਨ ਸਾਧੂ ਸਭਿ ਕਹਤ ॥
Jin jaataa tis kee aeh raihait.
Sat bachan saadhoo sabh kaihait.

ਜੋ ਜੋ ਹੋਇ ਸੋਈ ਸੁਖੁ ਮਾਨੈ ॥ ਕਰਨ ਕਰਾਵਨਹਾਰੁ ਪ੍ਰਭੁ ਜਾਨੈ ॥
Jo jo hoae soee sukh maanai.
Karan karaavanhaar Prabh jaanai.

ਅੰਤਰਿ ਬਸੇ ਬਾਹਰਿ ਭੀ ਓਹੀ ॥ ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਸਭ ਮੋਹੀ ॥ ੪ ॥
Antar basae baahar bhee ohee.
Nanak darsan daekh sabh mohee.4.

He has created all the powers and fiddles with them;
He is not obtained at any cost since He has priceless qualities.

The one God Whose light is shining within all lights;
That master is supporting us like warp and woof.

The ones Whose delusion is cleared with Guru's Grace;
O Nanak! Only they believe in the Omnipresence of God.3.

The saintly men see God everywhere;
In their minds arise all thoughts of religion only.

The saints hear kind utterances only;
They are ever attached to the Omnipresent Lord.

The saint who has recognised the Lord, makes it a way of life;
To utter only words of honesty.

Whatever the Lord ordains he accepts with happiness;
He recognises Lord as the doer and director of all tasks executed by beings.

For the saints, its the Lord Who exists within and outside;
O Nanak! The entire creation is enamoured by His glimpse.4.

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥ ਤਿਸੁ ਪ੍ਰਭ ਤੇ ਸਗਲੀ ਉਤਪਤਿ ॥
Aap sat keeaa sabh sat. Tis Prabh tae saglee utpat.

ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ ਬਿਸਥਾਰੁ ॥ ਤਿਸੁ ਭਾਵੈ ਤਾ ਏਕੰਕਾਰੁ ॥
Tis bhaavai taa karae bisthaar.
Tis bhaavai taa Aekankaar.

ਅਨਿਕ ਕਲਾ ਲਖੀ ਨਹ ਜਾਇ ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥
Anik kalaa lakhee naih jaae. Jis bhaavai tis laye milaae.

ਕਵਨ ਨਿਕਟਿ ਕਵਨ ਕਹੀਐ ਦੂਰਿ ॥ ਆਪੇ ਆਪਿ ਆਪ ਭਰਪੂਰਿ ॥
Kavan nikaṭ kavan kaheeai door.
Aapae aap aap bharpoor.

ਅੰਤਰਗਤਿ ਜਿਸੁ ਆਪਿ ਜਨਾਏ ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਆਪਿ ਬੁਝਾਏ ॥ ੫ ॥
Antargat jis aap janaae.
Nanak tis jan aap bujhaae.5.

ਸਰਬ ਭੂਤ ਆਪਿ ਵਰਤਾਰਾ ॥ ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ ॥
Sarb bhoot aap vartaaraa. Sarb nain aap paekhanhaaraa.

ਸਗਲ ਸਮਗ੍ਰੀ ਜਾ ਕਾ ਤਨਾ ॥ ਆਪਨ ਜਸੁ ਆਪ ਹੀ ਸੁਨਾ ॥
Sagal samagree jaa kaa tanaa. Aapan jas aap hee sunaa.

ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥ ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥
Aavan jaan ik khael banaayaa.
Aagiaakaaree keenee maayaa.

ਸਭ ਕੈ ਮਧਿ ਅਲਿਪਤੋ ਰਹੈ ॥ ਜੋ ਕਿਛੁ ਕਹਣਾ ਸੁ ਆਪੇ ਕਹੈ ॥
Sabh kai madh alipto rahai.
Jo kichh kaihṇaa so aapae kahai.

The Lord Himself (is real) and whatever He has created, is real;
All creation is created from Him.
If He wills He creates the worldly expanse;
And then if He wills, He destroys everything and is left all by Himself again.

He has various powers which cannot be expressed.
The one who He is gracious with, He absorbs him into Himself.

Whom the Lord can be said to be close to and who far away from?
That Lord is Himself present everywhere.

The one who He makes realise an exalted internal state;
O Nanak! He blesses him with an understanding of His Omnipresence.5.

Lord is the One operating in all beings;
He is the One watching from within all eyes.

All the world's objects are a body of which Lord;
He Himself is the One hearkening to His praises.

Birth and death are a play that He has created;
And He has made the Mammon which operates under His Ordinance.

Lord is absorbed into everything but yet unattached;
Whatever is being uttered in this world, it is the God Who is speaking from within His beings.

ਆਗਿਆ ਆਵੈ ਆਗਿਆ ਜਾਇ॥ ਨਾਨਕ ਜਾ ਭਾਵੈ ਤਾ ਲਏ ਸਮਾਇ॥ ੬॥
Aagiaa aavai aagiaa jaae.
Nanak jaa bhaavai taa laye samaae.6.

ਇਸ ਤੇ ਹੋਇ ਸੁ ਨਾਹੀ ਬੁਰਾ॥ ਓਰੈ ਕਹਹੁ ਕਿਨੈ ਕਛੁ ਕਰਾ॥
Is tae hoae so naahee buraa.
Orai kahoh kinai kachh karaa.

ਆਪਿ ਭਲਾ ਕਰਤੂਤਿ ਅਤਿ ਨੀਕੀ॥ ਆਪੇ ਜਾਨੈ ਅਪਨੇ ਜੀ ਕੀ॥
Aap bhalaa kartoot at neekee.
Aapae jaanai apnae jee kee.

ਆਪਿ ਸਾਚੁ ਧਾਰੀ ਸਭ ਸਾਚੁ॥ ਓਤਿ ਪੋਤਿ ਆਪਨ ਸੰਗਿ ਰਾਚੁ॥
Aap saach dhaaree sabh saach.
Ot pot aapan sang raach.

ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਦੂਸਰ ਹੋਇ ਤ ਸੋਝੀ ਪਾਇ॥
Taa kee gat mit kahee naa jaae.
Doosar hoae ta sojhee paae.

ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਪਰਵਾਨੁ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਹੁ ਜਾਨੁ॥ ੭॥
Tis kaa keeaa sabh parvaan.
Gur Prasaad Nanak aeh jaan.7.

ਜੋ ਜਾਨੈ ਤਿਸੁ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਆਪਿ ਮਿਲਾਇ ਲਏ ਪ੍ਰਭੁ ਸੋਇ॥
Jo jaanai tis sadaa sukh hoae.
Aap milaae laye Prabh soae.

ਓਹੁ ਧਨਵੰਤੁ ਕੁਲਵੰਤੁ ਪਤਿਵੰਤੁ॥ ਜੀਵਨ ਮੁਕਤਿ ਜਿਸੁ ਰਿਦੈ ਭਗਵੰਤੁ॥
Oh dhanvant kulvant pativant.
Jeevan mukt jis ridai Bhagvant.

The being arrives and departs (this world with Lord's Will);
O Nanak! When He wishes He absorbs the beings into Himself.6.

Whatever is done through Him is never bad for the beings;
And what has anyone been able to do without God?

Lord is kind and so are His actions;
Only He knows what is in His heart.

He is real and the creation which thrives on His support is real;
Like warp and woof, He has enjoined it unto Himself.

Of what kind is the Lord and how magnanimous, cannot be expressed;
Only if an entity separate from Him existed could it have understood.
Everything God created has to be revered by the being;
O Nanak! This discrimination dawns with Guru's Benevolence.7.

Whoever befriends the Lord is always happy,
The Lord Himself absorbs him into His self.

He becomes wealthy, of royal lineage and revered;
The one in whose heart resides the Lord, is liberated while alive.

ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਜਨੁ ਆਇਆ ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਸਭੁ ਜਗਤੁ ਤਰਾਇਆ ॥
Dhann dhann dhann jan aayaa.
Jis prasaad sabh jagat taraayaa.

ਜਨ ਆਵਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥ ਜਨ ਕੈ ਸੰਗਿ ਚਿਤਿ ਆਵੈ ਨਾਉ ॥
Jan aavan kaa aehai suaao. Jan kai sang chit aavai Naao.

ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ ॥
Aap mukt mukt karai sansaar.

ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥ ੮ ॥ ੨੩ ॥
Nanak tis jan kau sadaa namaskaar.8.23.

ਸਲੋਕੁ ॥
Salok.

ਪੂਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾ ਕਾ ਨਾਉ ॥
Poora Prabh aaraadhiaa poora jaa kaa Naao.

ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥ ੧ ॥
Nanak poora paayaa poorae kae gun gaao.1.

ਅਸਟਪਦੀ ॥
Astpadee.

ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ ॥ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ ॥
Poorae gur kaa sun updaes. Paarbrahm nikaṭ kar paekh.

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ ॥ ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ ॥
Saas saas simroh Gobind. Man antar kee utrai chind.

ਆਸ ਅਨਿਤ ਤਿਆਗਹੁ ਤਰੰਗ ॥ ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਨ ਮੰਗ ॥
Aas anit tiaagoh tarang. Sant janaa kee dhoor man mang.

His arrival into this world is auspicious;
With whose Grace is liberated the entire world.

The purpose of his arrival is;
That in his company one remembers Lord's Name.

He himself is free from Mammon and liberates the world too.

O Nanak! Obeisances to such a refined person.8.23.

Salok.

The one who has contemplated the Lord with an Eternal Name;

He has obtained the complete Lord. O Nanak! Sing the complete Lord's praises.1.

Octet 24 starts.

O Mind! Listen to the True Guru's instructions;
And everywhere consider that Lord to be nearby.

Remember Lord with every breath;
So that all the worries inside you subside.

O Mind! Give up the craving for temporary objects,
And ask for the dust of saints' feet.

ਆਪੁ ਛੋਡਿ ਬੇਨਤੀ ਕਰਹੁ ॥ ਸਾਧਸੰਗਿ ਅਗਨਿ ਸਾਗਰੁ ਤਰਹੁ ॥
Aap chhoḍ baentee karoh. Saadhsang agan saagar taroh.

ਹਰਿ ਧਨ ਕੇ ਭਰਿ ਲੇਹੁ ਭੰਡਾਰ ॥ ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਨਮਸਕਾਰ ॥ ੧ ॥
Har dhan kae bhar laeh bhanḍaar.
Nanak Gur poorae namaskaar.1.

ਖੇਮ ਕੁਸਲ ਸਹਜ ਆਨੰਦ ॥ ਸਾਧਸੰਗਿ ਭਜੁ ਪਰਮਾਨੰਦ ॥
Khaem kusal saihaij aanand.
Saadhsang bhaj Parmaanand.

ਨਰਕ ਨਿਵਾਰਿ ਉਧਾਰਹੁ ਜੀਉ ॥ ਗੁਨ ਗੋਬਿੰਦ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਉ ॥
Narak nivaar udhaaroh jeeo.
Gun Gobind ammrit ras peeo.

ਚਿਤਿ ਚਿਤਵਹੁ ਨਾਰਾਇਣ ਏਕ ॥ ਏਕ ਰੂਪ ਜਾ ਕੇ ਰੰਗ ਅਨੇਕ ॥
Chit chitvoh Naaraayaṇ aek. Aek roop jaa kae rang anaek.

ਗੋਪਾਲ ਦਾਮੋਦਰ ਦੀਨ ਦਇਆਲ ॥ ਦੁਖ ਭੰਜਨ ਪੂਰਨ ਕਿਰਪਾਲ ॥
Gopaal Daamodar Deen Dayaal.
Dukh bhanjan pooran kirpaal.

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਬਾਰੰ ਬਾਰ ॥ ਨਾਨਕ ਜੀਅ ਕਾ ਇਹੈ ਅਧਾਰ ॥ ੨ ॥
Simar simar Naam baaram baar.
Nanak jee kaa aehai adhaar.2.

ਉਤਮ ਸਲੋਕ ਸਾਧ ਕੇ ਬਚਨ ॥ ਅਮੁਲੀਕ ਲਾਲ ਏਹਿ ਰਤਨ ॥
Utam salok saadh kae bachan. Amuleek laal aeh ratan.

ਸੁਨਤ ਕਮਾਵਤ ਹੋਤ ਉਧਾਰ ॥ ਆਪਿ ਤਰੈ ਲੋਕਹ ਨਿਸਤਾਰ ॥
Sunat kamaavat hot udhaar. Aap tarai lokaih nistaar.

Give up the ego and pray;
Thus cross the ocean of fire (of vices).

Fill up your treasures with the wealth of Name of God;
O Nanak! Salute the Complete True Guru.1.

Meditate on the primal happiness, the Lord;
Unshakeable happiness, easy life and pleasures of a stable soul would be achieved.

Thus distancing the hell, save the life;
Sing the praises of Gobind, and drink the nectar of Name Divine.

Bring forth to your mind the thoughts of that Lord;
The One Who has various colours.

The One Who feels pity on the destitute, Gopal (the caretaker);
Damodar (the controller of Mammon) and the one who is destroyer of grief;
The one who is present in everyone and an idol of Beneficence.

Remember His Name time and again;
O Nanak! The basis of life is the Name Divine.2.

Saint's utterances are the best words for Lord's adoration,
These are invaluable rubies, priceless gems.

By hearing and acting on these words one's boat successfully crosses the life ocean;
He himself afloats and redeems others;

ਸਫਲ ਜੀਵਨੁ ਸਫਲੁ ਤਾ ਕਾ ਸੰਗੁ ॥ ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਹਰਿ ਰੰਗੁ ॥
Saphal jeevan saphal taa kaa sang.
Jaa kai man laagaa Har rang.

ਜੈ ਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਵਾਜੈ ॥ ਸੁਨਿ ਸੁਨਿ ਅਨਦ ਕਰੇ ਪ੍ਰਭੁ ਗਾਜੈ ॥
Jai jai sabad anaahad vaajai.
Sun sun anad karae Prabh gaajai.

ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਮਹਾਂਤ ਕੈ ਮਾਥੇ ॥ ਨਾਨਕ ਉਧਰੇ ਤਿਨ ਕੈ ਸਾਥੇ ॥ ੩ ॥
Pragaṭae Gupaal mahaant kai maathae.
Nanak udhrae tin kai saathae.3.

ਸਰਨਿ ਜੋਗੁ ਸੁਨਿ ਸਰਨੀ ਆਏ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪ ਮਿਲਾਏ ॥
Saran jog sun sarnee aae.
Kar kirpaa Prabh aap milaae.

ਮਿਟਿ ਗਏ ਬੈਰ ਭਏ ਸਭ ਰੇਨ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਾਧਸੰਗਿ ਲੈਨ ॥
Miṭ gaye bair bhaye sabh raen.
Ammrit Naam saadhsang lain.

ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੁਰਦੇਵ ॥ ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਕੀ ਸੇਵ ॥
Suprasann bhaye Gurdaev.
Pooran hoee saevak kee saev.

ਆਲ ਜੰਜਾਲ ਬਿਕਾਰ ਤੇ ਰਹਤੇ ॥ ਰਾਮ ਨਾਮ ਸੁਨਿ ਰਸਨਾ ਕਹਤੇ ॥
Aal janjaal bikaar tae raihtae.
Raam Naam sun rasnaa kaihtae.

ਕਰਿ ਪ੍ਰਸਾਦੁ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥ ਨਾਨਕ ਨਿਬਹੀ ਖੇਪ ਹਮਾਰੀ ॥ ੪ ॥
Kar Prasaad dayaa Prabh dhaaree.
Nanak nib-hee khaep hamaaree.4.

All his wishes are fulfilled and of those who keep his company;
In whose mind sprouts love for the Lord.

Within him runs current of positive energy;
Hearing which he relishes in happiness, Lord efulges His radiance within him.

The sustainer Lord appears on the forehead of the nobles;
O Nanak! Many others are redeemed in the companionship of such a person.3.

O Lord! After hearing that you are capable of beholding the arms of the ones who arrive at your portal, had we come.
You have showered your beneficence and accepted us.

Our animosities are finished and we have become the dust of everyone's feet;
We are chanting the immortalizing Name Divine in fellowship of saints.

Guru Dev Ji has showered His Grace upon us;
That is why the service of us servants has achieved fruition.

We have been saved of the indulgement in household tasks and nd sinful activities;
Ve hear the Lord's Name and chant it through tongue.

ord, with His grace, has showered His benevolence.
nd our business has been approved of at the Lord's portal.4.

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥ ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥
Prabh kee ustat karoh sant meet.
Saavdhaan aekaagar cheet.

ਸੁਖਮਨੀ ਸਹਜ ਗੋਬਿੰਦ ਗੁਨ ਨਾਮ ॥ ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੋਤ ਨਿਧਾਨ ॥
Sukhmanee saihaij Gobind gun Naam.
Jis man basai so hot nidhaan.

ਸਰਬ ਇਛਾ ਤਾ ਕੀ ਪੂਰਨ ਹੋਇ ॥ ਪ੍ਰਧਾਨ ਪੁਰਖੁ ਪ੍ਰਗਟੁ ਸਭ ਲੋਇ ॥
Sarb ichhaa taa kee pooran hoae.
Pradhaan purakh pragaṭ sabh loae.

ਸਭ ਤੇ ਊਚ ਪਾਏ ਅਸਥਾਨੁ ॥ ਬਹੁਰਿ ਨ ਹੋਵੈ ਆਵਨ ਜਾਨੁ ॥
Sabh tae ooch paae asthaan.
Bauhar na hovai aavan jaan.

ਹਰਿ ਧਨੁ ਖਾਟਿ ਚਲੈ ਜਨੁ ਸੋਇ ॥ ਨਾਨਕ ਜਿਸਹਿ ਪਰਾਪਤਿ ਹੋਇ ॥ ੫ ॥
Har dhan khaaṭ chalai jan soae.
Nanak jisaih paraapat hoae.5.

ਖੇਮ ਸਾਂਤਿ ਰਿਧਿ ਨਵ ਨਿਧਿ ॥ ਬੁਧਿ ਗਿਆਨੁ ਸਰਬ ਤਹ ਸਿਧਿ ॥
Khaem saant ridh nav nidh.
Budh giaan sarb taih sidh.

ਬਿਦਿਆ ਤਪੁ ਜੋਗੁ ਪ੍ਰਭ ਧਿਆਨੁ ॥ ਗਿਆਨੁ ਸ੍ਰੇਸਟ ਊਤਮ ਇਸਨਾਨੁ ॥
Bidiaa tap jog Prabh dhiaan.
Giaan sraesṭ ootam isnaan.

ਚਾਰਿ ਪਦਾਰਥ ਕਮਲ ਪ੍ਰਗਾਸ ॥ ਸਭ ਕੈ ਮਧਿ ਸਗਲ ਤੇ ਉਦਾਸ ॥
Chaar padaarath kamal pragaas.
Sabh kai madh sagal tae udaas.

O Saint Friend! Adore the Divine and applaud Him;
With an alert and concentrated mind.

Lord's appreciation and the Divine Name is the cause of the unshakeable state of mind or the gem of happiness;
The mind in which dwells the Name Divine becomes a treasury of qualities.

That person's every wish is fulfilled;
He becomes the greatest and rises as the revered one in the entire world.

He attains the highest of spiritual states;
The cycle of birth and death does not reoccur to him.

That person earns the wealth of Lord's Name before departing the world;
O Nanak! He receives this bounty if written in his fate since the beginning.5.

Everlasting happiness, stability of mind, occult powers and the nine treasures;
Intellect, knowledge and all miraculous powers arise in that person.

All learning, austerities, reclusion, contemplation of the Divine;
Foremost knowledge, the best of ablutions;

The four objects (Dharma, Arth, Kaam, Moksh), the lotus heart;
Living as a recluse within household;

ਸੁੰਦਰੁ ਚਤੁਰੁ ਤਤ ਕਾ ਬੇਤਾ॥ ਸਮਦਰਸੀ ਏਕ ਦ੍ਰਿਸਟੇਤਾ॥
Sundar chatar tat kaa baetaa.
Samdarsee aek dristaetaa.

ਇਹ ਫਲ ਤਿਸੁ ਜਨ ਕੈ ਮੁਖਿ ਭਨੇ॥ ਗੁਰ ਨਾਨਕ ਨਾਮ ਬਚਨ ਮਨਿ ਸੁਨੇ॥ ੬॥
Aeh phal tis jan kai mukh bhanae.
Gur Nanak Naam bachan man sunae.6.

ਇਹੁ ਨਿਧਾਨੁ ਜਪੈ ਮਨਿ ਕੋਇ॥ ਸਭ ਜੁਗ ਮਹਿ ਤਾ ਕੀ ਗਤਿ ਹੋਇ॥
Aeh nidhaan japai man koae.
Sabh jug maih taa kee gat hoae.

ਗੁਣ ਗੋਬਿੰਦ ਨਾਮ ਧੁਨਿ ਬਾਣੀ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਬਖਾਣੀ॥
Gun Gobind Naam dhun baanee.
Simrit saastra baed bakhaanee.

ਸਗਲ ਮਤਾਂਤ ਕੇਵਲ ਹਰਿ ਨਾਮ॥ ਗੋਬਿੰਦ ਭਗਤ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮ॥
Sagal mataant kaeval Har Naam.
Gobind bhagat kai man bisraam.

ਕੋਟਿ ਅਪ੍ਰਾਧ ਸਾਧਸੰਗਿ ਮਿਟੈ॥ ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਮ ਤੇ ਛੁਟੈ॥
Kot apraadh saadhsang mitai.
Sant kripaa tae jam tae chhutai.

ਜਾ ਕੈ ਮਸਤਕਿ ਕਰਮ ਪ੍ਰਭਿ ਪਾਏ॥ ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਤੇ ਆਏ॥ ੭॥
Jaa kai mastak karam Prabh paae.
Saadh saran Nanak tae aae.7.

ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁਨੈ ਲਾਇ ਪ੍ਰੀਤਿ॥ ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ॥
Jis man basai sunai laae preet.
Tis jan aavai Har Prabh cheet.

Beautiful, wise, friend of God (the base of all);
Thinking of everyone as equal and treating them as same;

All these fruits dwell inside that person;
Who utters Lord's words and Divine Name through his mouth and hears with full concentration.6.

Whosoever chants the Divine Name, the treasure of virtues, in his mind;
Enjoys an elevated spiritual state for the entire life.

Even his ordinary words are an adoration of the Lord and a current of his Name;
The Simrities, Shastras and Veds have all stated this;

That the best of all faiths is the Divine Name;
Which dwells in the mind of the devotee.

The one who contemplates the Name, crores of his sins are washed away in the company of saints;
With Guru's Benevolence that person escapes the fury of the death agents (yams).

The one whose (fate) accounts are blessed with Lord's Name;
O Nanak! Only they seek refuge in the Guru.7.

The person in whose mind resides the Divine Name, and who hearkens it with love;
He always remembers Lord.

ਜਨਮ ਮਰਨ ਤਾ ਕਾ ਦੂਖੁ ਨਿਵਾਰੈ॥ ਦੁਲਭ ਦੇਹ ਤਤਕਾਲ ਉਧਾਰੈ॥
Janam maran taa kaa dookh nivaarai.
Dulabh daeh tatkaal udhaarai.

ਨਿਰਮਲ ਸੋਭਾ ਅੰਮ੍ਰਿਤ ਤਾ ਕੀ ਬਾਨੀ॥ ਏਕੁ ਨਾਮੁ ਮਨ ਮਾਹਿ ਸਮਾਨੀ॥
Nirmal sobhaa ammrit taa kee baanee.
Aek Naam man maahae samaanee.

ਦੂਖ ਰੋਗ ਬਿਨਸੇ ਭੈ ਭਰਮ॥ ਸਾਧ ਨਾਮ ਨਿਰਮਲ ਤਾ ਕੇ ਕਰਮ॥
Dookh rog binsae bhai bharam.
Saadh Naam nirmal taa kae karam.

ਸਭ ਤੇ ਊਚ ਤਾ ਕੀ ਸੋਭਾ ਬਨੀ॥
Sabh tae ooch taa kee sobhaa banee.

ਨਾਨਕ ਇਹ ਗੁਣਿ ਨਾਮੁ ਸੁਖਮਨੀ॥ ੮॥ ੨੪॥
Nanak aeh guṇ naam Sukhmani.8.24.

His misery of life and death is eradicated;
And he saves this strange body from the influence of vices.

His glory is unblemished and his speech engulfed with nectar;
Because it is the Divine Name that fills his mind.

His grief, ailments, fear and delusions are destroyed;
He is identified as a saint and his actions evade the filth of vices.

He attains the highest glory.

O Nanak! Due to all these qualities, Lord's Name is the gem of happiness (or the primal happiness).8.24.

ਆਸਾ ਦੀ ਵਾਰ

AASAA DEE VAAR

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ik-Oankaar Sat-Naam Kartaa-Purakh Nirbhau Nirvair
Akaal-Moorat Ajoonee Saibhang Gur Prasaad.

ਆਸਾ ਮਹਲਾ ੧॥
Aasaa Maihlaa 1.

ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ
ਟੁੰਡੇ ਅਸ ਰਾਜੈ ਕੀ ਧੁਨੀ॥
Vaar Salokaa naal Salok bhee Maihlae Paihlae kae likhae
Ṭuṇḍae as Raajai kee dhunee.

ਸਲੋਕੁ ਮ: ੧॥
Salok M: 1.

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ॥
Balihaaree Gur aapaṇae diohaaṛee sad vaar.

ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ॥ ੧॥
Jin maaṇas tae daevtae keeae karat na laagee vaar.1.

ਮਹਲਾ ੨॥
Maihlaa 2.

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ॥
Jae sau chandaa ugvaih sooraj chaṛaih hajaar.

ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ॥ ੨॥
Aetae chaanaṇ hodiaan Gur bin ghor andhaar.2.

God is One, Whose Name has existence, the One Who is the Creator, present everywhere and in everyone, without fear, without enmity, Whose form is beyond the clutches of time (death), Who is beyond birth or death, is self effulgent and is obtained with the Grace of Guru.

Aasa Metre. Composition of First Guru.

Vaar (ballad) with the saloks, and saloks are of the first Guru. This Vaar must be sung to the tune of Tunda Asraaj's Vaar.

Salok of the First Guru.

I feel like sacrificing myself unto my Lord hundred times a day;

The One Who turned ordinary men into deities and did not consume a moment in doing so.1.

Salok of the Second Guru.

If there are a hundred moons and thousand suns that rise;

Even if there are so many sources of light, without God its all darkness.2.

ਮਃ ੧ ॥
M: 1.

ਨਾਨਕ ਗੁਰੂ ਨ ਚੇਤਨੀ ਮਨਿ ਆਪਣੈ ਸੁਚੇਤ ॥
Nanak Guru na chaetanee man aapaṇai suchaet.

ਛੁਟੇ ਤਿਲ ਬੂਆੜ ਜਿਉ ਸੁੰਞੇ ਅੰਦਰਿ ਖੇਤ ॥
Chhuṭae til booaaṛ jio sunjhae andar khaet.

ਖੇਤੈ ਅੰਦਰਿ ਛੁਟਿਆ ਕਹੁ ਨਾਨਕ ਸਉ ਨਾਹ ॥
Khaetai andar chhuṭiaa kauh Nanak sau naah.

ਫਲੀਅਹਿ ਫੁਲੀਅਹਿ ਬਪੁੜੇ ਭੀ ਤਨ ਵਿਚਿ ਸੁਆਹ ॥ ੩ ॥
Phaleeaih phuleeaih bapuṛae bhee tan vich suaah.3.

ਪਉੜੀ ॥
Pauṛee.

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥
Aapeenai aap saajio aapeenai rachio Naao.

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥
Duyee kudrat saajeeai kar aasaṇ diṭho chaao.

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥
Daataa kartaa aap toon tus daevaih karaih pasaao.

ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥
Toon jaaṇoee sabhsai dae laisaih jind kavaao.

ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥ ੧ ॥
Kar aasaṇ diṭho chaao.1.

First Guru's composition.

O Nanak! Those who do not remember God and think they are intelligent enough themselves;

They are like dried sesame seeds that lie disowned in a deserted field.

O Nanak! You may say that these seeds have a hundred owners;

They bloom with flowers and bear fruit too. Even then, in their body, they have ash instead of seeds.3.

Pauree.

God Himself created the world and established His Name.

Then He created nature, and thereafter establishing His throne within it He began to watch the play.

O Lord! You are the Benefactor and the Creator, You distribute and shower Your benevolence.

You are aware of all beings, You grant life and body to take it back later.

After establishing Your throne in nature You are watching the spectacle.1.

ਸਲੋਕੁ ਮਃ ੧ ॥
Salok M: 1.

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥
Sachae taerae khanḍ sachae brahmanḍ.

ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥
Sachae taerae lo sachae aakaar.

ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥
Sachae taerae karṇae sarb beechaar.

ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥
Sachaa taeraa amar sachaa deebaaṇ.

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥
Sachaa taeraa hukam sachaa phurmaaṇ.

ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥
Sachaa taeraa karam sachaa neesaaṇ.

ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋੜਿ ॥
Sachae tudh aakhaeh lakh karoṛ.

ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥
Sachai sabh taaṇ sachai sabh jor.

ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥
Sachee taeree siphat sachee saalaah.

ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥
Sachee taeree kudrat Sachae Paatsaah.

Salok of the First Guru.

True are Your universes and their parts.

True (permanent) are the fourteen worlds and all other creations.

Your work and all Your views are indestructible.

O Lord! Your Lordship and Your court are eternal.

Your Will and Your Ordinance are immovable.

Your benevolences are permanent and so are the signs of Your blessings.

The lakhs of crores of beings contemplating You, is also a permanent phenomenon.

All are within the strength and control of the True Guru.

Singing of Your praises is an eternal phenomenon.

O True Lord! This entire Creation of Yours is an eternal arrangement.

ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ॥
Nanak sach dhiaaen sach.

ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ॥ ੧॥
Jo mar jammae so kach nikach.1.

ਮ: ੧॥
M: 1.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਵਡਾ ਨਾਉ॥
Vaḍee vaḍiaaee jaa vaḍaa Naao.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ॥
Vaḍee vaḍiaaee jaa sach niaao.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਨਿਹਚਲ ਥਾਉ॥
Vaḍee vaḍiaaee jaa naihchal thaao.

ਵਡੀ ਵਡਿਆਈ ਜਾਣੈ ਆਲਾਉ॥
Vaḍee vaḍiaaee jaaṇai aalaao.

ਵਡੀ ਵਡਿਆਈ ਬੁਝੈ ਸਭਿ ਭਾਉ॥
Vaḍee vaḍiaaee bujhai sabh bhaao.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਪੁਛਿ ਨ ਦਾਤਿ॥
Vaḍee vaḍiaaee jaa puchh na daat.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਆਪੇ ਆਪਿ॥
Vaḍee vaḍiaaee jaa aapae aap.

ਨਾਨਕ ਕਾਰ ਨ ਕਥਨੀ ਜਾਇ॥
Nanak kaar na kathnee jaae.

O Nanak! Those who worship the Indestructible Lord are also a reflection of His.

But those who are caught in the cycle of births and deaths are yet immature.1.

First Guru's composition.

It's hard to appreciate God Who has such grandeur.

It's a great attribute of His that His justice is true.

It's a superb quality of His that His throne is unshakeable.

It's a fine quality of His that He is aware of everyone's prayers.

It's a marvellous attribute of His that He knows the secrets of every heart.

It's an admirable virtue of His that He is not distributing alms in consultation with anyone.

He blesses with unlimited bounties as there is none other like Him.

O Nanak! Nature's mysterious ways cannot be expressed.

ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਇ ॥ ੨ ॥
Keetaa karṇaa sarb rajaae.2.

ਮਹਲਾ ੨ ॥
Maihlaa 2.

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥
Aeh jag Sachai kee hai koṭharee sachae kaa vich vaas.

ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥
Iknaa hukam samaae laye iknaa hukmae karae viṇaas.

ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥
Iknaa bhaaṇai kaḍh laye iknaa maayaa vich nivaas.

ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ ॥
Aev bhae aakh na jaapaee jae kisai aaṇae raas.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥ ੩ ॥
Nanak gurmukh jaaṇeeai jaa kau aap karae pargaas.3.

ਪਉੜੀ ॥
Pauṛee.

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
Nanak jee upaae kai likh naavai dharam bahaaliaa.

ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥
Othai sachae hee sach nibaṛai chuṇ vakh kaḍhae jajmaaliaa.

ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥
Thaao na paaen kooṛiaar muh kaalai dojak chaaliaa.

He has created the entire creation under His own Will.2.

Composition of Second Guru.

This world is an abode of God, Lord exists within it.

He saves some beings from this world in confirmance with His own Will and awards them shelter in His feet and lets others drown as per His Will.

He saves some from the temptation of Maya but allows others to be allured by it.

It cannot be foretold whose life-boat will He send across.

O Nanak! The ones whom He enlightens Himself become true saints.3.

Pauṛee.

O Nanak! After creating the beings, the Lord created Dharam Raj to keep an account of their deeds.

In Dharam Raj's court, justice is done on the basis of pure truth.

The ones involved in sinful activities are pushed into hell with their faces blackened.

ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ॥
Taerai naae ratae sae jiṇ gaye haar gaye sae thagaṇ vaaliaa.

ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥ ੨॥
Likh naavai dharam bahaaliaa.2.

ਸਲੋਕ ਮ: ੧॥
Salok M: 1.

ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ॥
Vismaad naad vismaad Vaed.

ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ॥
Vismaad jee vismaad bhaed.

ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ॥
Vismaad roop vismaad rang.

ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤ॥
Vismaad naagae phiraih jant.

ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ॥
Vismaad pauṇ vismaad paaṇee.

ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ॥
Vismaad agnee khaeḍaih viḍaaṇee.

ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ॥
Vismaad dhartee vismaad khaaṇee.

ਵਿਸਮਾਦੁ ਸਾਦਿ ਲਗਹਿ ਪਰਾਣੀ॥
Vismaad saad lagaih paraaṇee.

O Lord! Those who are absorbed in Your Name win this game; while the deceivers lose this game of life.

Dharam Raj has been appointed as the supervisor to keep an account of everyone's deeds.2.

Salok of First Guru.

Amazing is the celestial sound, astonishing the Vedas full of knowledge.

Limitless are the beings and their distinctions.

The unlimited variety of forms and colours exhibited in His creation is mind boggling.

Its amazing that many creatures are roaming nude in this world.

Amazing are the air and water.

The fires are working out strange plays at some places.

Earth and the four modes of creation of creatures are astonishing.

The beings are indulging in tasting objects.

ਵਿਸਮਾਦੁ ਸੰਜੋਗੁ ਵਿਸਮਾਦੁ ਵਿਜੋਗੁ ॥
Vismaad sanjog vismaad vijog.

ਵਿਸਮਾਦੁ ਭੁਖ ਵਿਸਮਾਦੁ ਭੋਗੁ ॥
Vismaad bhukh vismaad bhog.

ਵਿਸਮਾਦੁ ਸਿਫਤਿ ਵਿਸਮਾਦੁ ਸਾਲਾਹ ॥
Vismaad siphat vismaad saalaah.

ਵਿਸਮਾਦੁ ਉਝੜ ਵਿਸਮਾਦੁ ਰਾਹ ॥
Vismaad ujhaṛ vismaad raah.

ਵਿਸਮਾਦੁ ਨੇੜੈ ਵਿਸਮਾਦੁ ਦੂਰਿ ॥
Vismaad naeṛai vismaad door.

ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹਜੂਰਿ ॥
Vismaad daekhai haajaraa hajoor.

ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥
Vaekh viḍaaṇ rahiaa vismaad.

ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥ ੧ ॥
Nanak bujhaṇ poorai bhaag.1.

ਮ: ੧ ॥
M: 1.

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥
Kudrat disai kudrat suṇeeai kudrat bhau sukh saar.

ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥
Kudrat paataalee aakaasee kudrat sarb aakaar.

The beings are meeting somewhere and suffering separation somewhere.

Hunger is troubling some while others are enjoying His objects.

The Creator is being praised somewhere.

Some places lay abandoned while others are frequented paths.

Some perceive God to be near while others find Him to be far away.

Some feel He is present everywhere.

Watching this amazing miracle I am overwhelmed with ecstacy.

O Nanak! This astonishing Divine play can be understood only with great luck.1.

Composition of First Guru.

O Lord! Whatever we can see and hear is all Your art. This love, the foundation of happiness is all Your creation.

The skies and nether worlds are all Your creation and so is the entire world.

ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥
Kudrat Vaed Puraaṇ Kataebaa kudrat sarb veechaar.

ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨ੍ਹਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥
Kudrat khaaṇaa peeṇaa painaṇ kudrat sarb piaar.

ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ ॥
Kudrat jaatee jinsee rangee kudrat jee jahaan.

ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥
Kudrat naekeeaa kudrat badeeaa kudrat maan abhimaan.

ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥
Kudrat pauṇ paaṇee baisantar kudrat dhartee khaak.

ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥
Sabh taeree kudrat toon Kaadir Kartaa paakee naaee paak.

ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ ॥ ੨ ॥
Nanak hukmai andar vaekhai vartai taako taak.2.

ਪਉੜੀ ॥
Pauṛee.

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥
Aapeenai bhog bhog kai hoae bhasmaṛ bhaur sidhaayaa.

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥
Vaḍaa hoaa duneedaar gal sangal ghat chalaayaa.

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥
Agai karṇee keerat vaacheeai baih laekhaa kar samjhaayaa.

The Veds, Puraans and Kataebs and all thought process is His play.

The way of eating, drinking, wearing and the feeling of love is all Your design.

The various races, species, life in its various colours, is all His creation and so are the creatures of this world.

The sinful and the virtuous events are all within His design. Some people enjoy respect and others are indulged in pride, all in His Will.

The air, water, fire and earthly dust are all His creation.

All is Your creation and You are the Creator. Your greatness is the purest of fire.

O Nanak! The Lord is sustaining the creation under His Divine Ordinance and is the sole entity present everywhere.2.

Pauree.

God Himself enjoys the worldly objects in the form of His beings. When the person dies, the body becomes a heap of dust and the soul vacates it.

When the being absorbed in tasks of this world dies, a chain is clasped around his neck and he is taken away.

In the world beyond, only the Karma of chanting God's Name is awarded credit and the being is thoroughly explained the account of his deeds.

ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ॥
Thaao na hovee paudee-ee huṇ suṇeeai kiaa rooaayaa.

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ॥ ੩॥
Man andhai janam gavaayaa.3.

ਸਲੋਕ ਮ: ੧॥
Salok M: 1.

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ॥
Bhai vich pavaṇ vahai sadvaao.
Bhai vich chalaih lakh dareeaao.

ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ॥ ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ॥
Bhai vich agan kaḍhai vaegaar.
Bhai vich dhartee dabee bhaar.

ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ॥ ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ॥
Bhai vich Ind phirai sir bhaar.
Bhai vich raajaa dharam duaar.

ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ॥ ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ॥
Bhai vich sooraj bhai vich chand.
Koh karoṛee chalat na ant.

ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ॥
Bhai vich sidh budh sur naath.

ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ॥
Bhai vich aaḍaaṇae aakaas.

When he is punished, there is no one to save him or to hear his shrieks or cries for help.

The being with a foolish mind just fritters away his human birth.3.

Salok of first Guru.

The breeze blows in God's fear (ordinance).
The lakhs of rivers flow in His fear.

The services that the fire offers are also in fear of God.
Due to His fear, is the earth bearing so much weight.

In God's fear is Indra walking on his head.
Even the court of Dharamraj operates under His fear.

Even the sun and moon fall under His Ordinance.
They traverse crores of miles with no seeming end to their journey.

The siddhs (possessing eight occult powers), the Buddhs (knowledgeable), the deities and the Gurus, all function under His fear.

The skies that we see fixated above, exist under His fear.

ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰ॥
Bhai vich jodh mahaabal soor.

ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ॥
Bhai vich aavaeh jaavaeh poor.

ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ॥
Sagliaa bhau likhiaa sir laekh.

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ॥ ੧॥
Nanak nirbhau Nirankaar sach aek.1.

ਮ: ੧॥
M: 1.

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ॥
Nanak nirbhau Nirankaar hor kaetae Raam ravaal.

ਕੇਤੀਆ ਕੰਨ੍ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ॥
Kaeteeaa kann kahaaṇeeaa kaetae Baed beechaar.

ਕੇਤੇ ਨਚਹਿ ਮੰਗਤੇ ਗਿੜਿ ਮੁੜਿ ਪੂਰਹਿ ਤਾਲ॥
Kaetae nachaih mangtae giṛ muṛ pooraih taal.

ਬਾਜਾਰੀ ਬਾਜਾਰ ਮਹਿ ਆਇ ਕਢਹਿ ਬਾਜਾਰ॥
Baajaaree baajaar maih aae kaḍhaih baajaar.

ਗਾਵਹਿ ਰਾਜੇ ਰਾਣੀਆ ਬੋਲਹਿ ਆਲ ਪਤਾਲ॥
Gaavaeh raajae raaṇeeaa bolaih aal pataal.

ਲਖ ਟਕਿਆ ਕੇ ਮੁੰਦੜੇ ਲਖ ਟਕਿਆ ਕੇ ਹਾਰ॥
Lakh ṭakiaa kae mundṛae lakh ṭakiaa kae haar.

The bravest of mighty warriors dread Him.

All the beings that arrive in and depart this world operate under His fear.

On everyone's forehead is written that they are to operate under His fear.

O Nanak! Only the one True Lord is free from fear.1.

Salok of First Guru.

O Nanak! Only the Supreme Lord is fearless. The incarnates such as Lord Rama appear scant in comparison.

The tales of Krishna and the views expressed in Vedas are miniscule as compared to knowledge of the Divine.

To obtain knowledge of Him some people dance to various rhythms as beggars.

The Rasdharis take to the streets and dance;

They assume the guise of kings and queens and sing and utter dialogues.

They wear ear rings and necklaces worth lakhs of rupees.

ਜਿਤੁ ਤਨਿ ਪਾਈਅਹਿ ਨਾਨਕਾ ਸੇ ਤਨ ਹੋਵਹਿ ਛਾਰ॥
Jin tan paaeeaih Nanakaa sae tan hovaih chhaar.

ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥
Giaan na galee-ee dhoodheeai kathnaa karṛaa saar.

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ॥ ੨॥
Karam milai taa paaeeai hor hikmat hukam khuaar.2.

ਪਉੜੀ॥
Pauṛee.

ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ॥
Nadar karaih jae aapaṇee taa nadree Satgur paayaa.

ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ॥
Aeh jeeo bauhtae janam bharammiaa
taa Satgur sabad suṇaayaa.

ਸਤਿਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਕੋ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਇਆ॥
Satgur jaevaḍ daataa ko nahee sabh suṇioh lok sabaayaa.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ॥
Satgur miliai sach paayaa jinee vichoh aap gavaayaa.

ਜਿਨਿ ਸਚੋ ਸਚੁ ਬੁਝਾਇਆ॥ ੪॥
Jin sacho sach bujhaayaa.4.

ਸਲੋਕ ਮ: ੧॥
Salok M: 1

O Nanak! What they fail to realise is that the body that they are so dearly decorating with these objects will turn to ash ultimately.

Knowledge cannot be gained by mere discussions. To express how it could be, is as hard as iron.

If it is obtained through Divine Grace then fine, otherwise it is futile to use any other means.2.

Pauṛee.

O Lord! If You let Your Grace fall upon the being, he can realize the True Lord.

When the being had wandered in various births, the True Lord passed him His Word.

O People! Listen with due care that there is none comparable to the Supreme Benevolent Lord.

Those who have killed the ego from within have obtained God by meeting the True Guru;

The One who has bestowed awareness of the Pure One.4.

Salok of the First Guru.

ਘੜੀਆ ਸਭੇ ਗੋਪੀਆ ਪਹਰ ਕੰਨ੍ ਗੋਪਾਲ॥
Ghaṛeeaa sabhae gopeeaa paihair Kann Gopaal.

ਗਹਣੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਚੰਦੁ ਸੂਰਜੁ ਅਵਤਾਰ॥
Gaihṇae pauṇ paaṇee baisantar chand sooraj avtaar.

ਸਗਲੀ ਧਰਤੀ ਮਾਲੁ ਧਨੁ ਵਰਤਣਿ ਸਰਬ ਜੰਜਾਲ॥
Saglee dhartee maal dhan vartaṇ sarb janjaal.

ਨਾਨਕ ਮੁਸੈ ਗਿਆਨ ਵਿਹੂਣੀ ਖਾਇ ਗਇਆ ਜਮਕਾਲੁ॥ ੧॥
Nanak musai giaan vihooṇee khaae gayaa jamkaal.1.

ਮ: ੧॥
M: 1.

ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ॥ ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨ੍ ਸਿਰ॥
Vaaen chaelae nachan gur.
Pair halaaen phaeran sir.

ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ॥ ਵੇਖੈ ਲੋਕੁ ਹਸੈ ਘਰਿ ਜਾਇ॥
Uḍ uḍ raavaa jhaaṭai paae.
Vaekhai lok hasai ghar jaae.

ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ॥ ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ॥
Roṭeeaa kaaraṇ pooraih taal.
Aap pachhaaṛaeh dhartee naal.

ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ੍॥ ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ॥
Gaavan gopeeaa gaavan Kaan.
Gaavan Seetaa Raajae Raam.

All the gharees (each gharee is of 24 mins.) are like Gopis and each Paihair (period equal to one eighth of the day) is like Krishna;
The air, water and fire are the ornaments, and the sun and moon two incarnates;
The entire earth is the wealth and property for the drama to unfold and the tasks of the world, the worldly dealings.

O Nanak! The world deprived of true knowledge is being cheated and being eaten upon by death.1.

Composition of First Guru.

In Raas Leela, the disciples play instruments while their Gurus dance;
They move their feet and rotate their heads while dancing.

The dust kicked off by their feet settles on their head;
The people who collect to witness them take pleasure in observing their dance.

They dance for the sake of food;
And hit themselves on earth.

They adopt the guise of Gopis (milkmaids of Krishna's village) and of Krishna and dance;
They sometimes adopt the guise of Sita or Lord Ram and sing.

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ ॥ ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ ॥
Nirbhau Nirankaar sach Naam.
Jaa kaa keeaa sagal jahaan.

ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ ॥
Saevak saevaih karam charaao.

ਭਿੰਨੀ ਰੈਣਿ ਜਿਨ੍ਹਾ ਮਨਿ ਚਾਉ ॥
Bhinnee rain jinaa man chaao.

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥ ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ ॥
Sikhee sikhiaa Gur veechaar.
Nadree karam laghaae paar.

ਕੋਲੂ ਚਰਖਾ ਚਕੀ ਚਕੁ ॥ ਥਲ ਵਾਰੋਲੇ ਬਹੁਤੁ ਅਨੰਤੁ ॥
Koloo charkhaa chakee chak.
Thal vaarolae bauhat anant.

ਲਾਟੂ ਮਾਧਾਣੀਆ ਅਨਗਾਹ ॥ ਪੰਖੀ ਭਉਦੀਆ ਲੈਨਿ ਨ ਸਾਹ ॥
Laatoo maadhaaneeaa angaah.
Pankhee bhaudeeaa lain na saah.

ਸੂਐ ਚਾੜਿ ਭਵਾਈਅਹਿ ਜੰਤ ॥ ਨਾਨਕ ਭਉਦਿਆ ਗਣਤ ਨ ਅੰਤ ॥
Sooai chaar bhavaaeeaih jant.
Nanak bhaudiaa ganat na ant.

ਬੰਧਨ ਬੰਧਿ ਭਵਾਏ ਸੋਇ ॥
Bandhan bandh bhavaae soae.

ਪਇਐ ਕਿਰਤਿ ਨਚੈ ਸਭੁ ਕੋਇ ॥
Payai kirat nachai sabh koae.

The One Who is fearless, without shape and Whose Name is unshakeable;
The One Whose creation is this entire world;

Only those chant His Name who are in positive spirits with God's Grace.

In pleasure passes the night of life of those who are excited to chant His Name.

Those who have learnt this lesson with Guru's suggestion;
The Lord with a benevolent eye takes them across the ocean of life with His Grace.

The oil machine, the spinning wheel, quern and potter's wheel;
The countless whirlwinds on earth;

The spinning wheel, the churning sticks and the threshers;
And the birds and butterflies keep flying without pausing for a breath.

Some animals are tied to a rod and rotated;
O Nanak! No estimate can be made of the objects and beings that wander continuously (i.e. of God's creation).

The God also makes the beings roam about by tying them in chains of mammon.

Every being is dancing according to his karmas.

ਨਚਿ ਨਚਿ ਹਸਹਿ ਚਲਹਿ ਸੇ ਰੋਇ॥
Nach nach hasaih chalaih sae roae.

ਉਡਿ ਨ ਜਾਹੀ ਸਿਧ ਨ ਹੋਹਿ॥
Uḍ na jaahee sidh na hohae.

ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ॥
Nachaṇ kudaṇ man kaa chaao.

ਨਾਨਕ ਜਿਨ੍ ਮਨਿ ਭਉ ਤਿਨ੍ਾ ਮਨਿ ਭਾਉ॥ ੨॥
Nanak jin man bhau tinaa man bhaao.2.

ਪਉੜੀ॥
Pauṛee.

ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ॥
Naao taeraa Nirankar hai naae layai narak na jaaeeai.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਦੇ ਖਾਜੈ ਆਖਿ ਗਵਾਈਐ॥
Jeeo pinḍ sabh tis daa dae khaajai aakh gavaaeeai.

ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰਿ ਪੁੰਨਹੁ ਨੀਚੁ ਸਦਾਈਐ॥
Jae loṛaih changaa aapaṇaa kar punnoh neech sadaaeeai.

ਜੇ ਜਰਵਾਣਾ ਪਰਹਰੈ ਜਰੁ ਵੇਸ ਕਰੇਦੀ ਆਈਐ॥
Jae jarvaaṇaa parharai jar vaes karaedee aaeeai.

ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈਐ॥ ੫॥
Ko rahai na bhareeai paaeeai.5.

ਸਲੋਕ ਮ: ੧॥
Salok M: 1.

Those who dance and laugh cry at the end while departing this earth;

They do not reach a higher state by dancing and neither they become sidhs (possessors of occult power)

Dancing and jumping is just a desire of mind;

O Nanak! Love resides only in those minds wherein is present the fear of God.2.

Pauṛee.

O Lord! Thy Name is the Formless One! By chanting Thy Name can one evade the journey of hell.

This life and body is all God's. He grants beings the food to eat; But estimating his bounties is a futile exercise.

O being! If you are looking for your welfare, then be humble even after performing virtuous tasks.

If someome wants to brush aside old age, its a useless pursuit; Because even then it would arrive in a guised form.

When the breaths are finished no one can elongate his earthly stay.5.

Salok of the first Guru.

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ॥
Musalmaanaa siphat sareeat par par karaih beechaar.

ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ॥
Bandae sae jae pavaih vich bandee vaekhan kau deedaar.

ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ॥
Hindoo saalaahee saalaahan darsan roop apaar.

ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ॥
Teerath naavaeh archaa poojaa agar vaas baihkaar.

ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ॥
Jogee sunn dhiaavan jaetae alakh Naam Kartaar.

ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ॥
Sookham moorat Naam Niranjan kaayaa kaa aakaar.

ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ॥
Sateeaa man santokh upjai daenai kai veechaar.

ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੂਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ॥
Dae dae mangaih saihsaa goonaa sobh karae sansaar.

ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ॥
Choraa jaaraa tai koorriaaraa khaaraabaa vaekaar.

ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਊ ਤਿਨਾ ਭਿ ਕਾਈ ਕਾਰ॥
Ik hodaa khaae chalaih aithaaoo tinaa bhae kaaee kaar.

ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ॥
Jal thal jeeaa pureeaa loaa aakaaraa aakaar.

The muslims love abiding by the rules of Sharah (Islam's religious laws) which they read and contemplate.

They believe that those who abide by the Islamic law to meet God are the only men of God.

The Hindus choose to praise the praiseworthy, Beautiful and Limitless God through shastras.

They bath at all pilgrimages, present objects or money before idols, worship them and use scented objects like sandalwood.

The Yogis sit in samadhi and chant His Name calling Him imperceptible.
They believe that the One they contemplate is subtle in form, is free from the effects of mammon and this entire world is a manifestation of His body.
When beneficent people think of giving away something, their mind is filled with pleasure.

They give, but plead God to give them a thousand fold, and the world applauds their charity.

The world is also inhabited by thiefs, disloyal husbands, deceivers, bad and sinful people;

Who fritter away the fruits of past noble deeds and leave away empty handed. They have been assigned this task by God.

The beings living in water, those residing in numerous cities on earth, the skies and the entire cosmos;

ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੁੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ॥
Oae jae aakhaeh so toonhai jaaṇaeh tinaa bhae taeree saar.

ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ॥
Nanak bhagtaa bhukh saalaahaṇ sach Naam aadhaar.

ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ॥ ੧॥
Sadaa anand rahaih din raatee guṇvantiaa paa chhaar.1.

ਮ: ੧॥
M: 1.

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਆਰ॥
Miṭee Musalmaan kee paeṛai paee kumiaar.

ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ॥
Ghaṛ bhaanḍae iṭaa keeaa jaldee karae pukaar.

ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ॥
Jal jal rovai bapuṛee jhaṛ jhaṛ pavaih angiaar.

ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ॥ ੨॥
Nanak jin kartai kaaraṇ keeaa so jaaṇai Kartaar.2.

ਪਉੜੀ॥
Pauṛee.

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ॥
Bin Satgur kinai na paayo bin Satgur kinai na paayaa.

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ॥
Satgur vich aap rakhion kar pargaṭ aakh suṇaayaa.

Whatever all of them say is known to You; they have only Your support.

O Nanak! His devotees are eager. Just sing His praises, the unshakeable Name of Lord is their lone support.

They remain forever in bliss but consider themselves the dust kissing the feet of virtuous people.1.

Composition of First Guru.

Sometimes the mud of even those areas where the muslims bury the dead is used by the potter.

The potter after processing it, shapes it into utensils and bricks.

The mud, as it burns, cries in pain and sparks fall off from it.

O Nanak! The Lord, Who has created the mammon of this world, knows the real secrets.2.

Pauree.

No one has ever obtained the Lord without the True Guru, believe this to be the truth.

And this is because God has established Himself only inside the True Guru, and this has now been openly revealed.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ॥
Satgur miliai sadaa mukt hai jin vichoh moh chukaayaa.

ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ॥
Utam aeh beechaar hai jin sachae sio chit laayaa.

ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ॥ ੬॥
Jagjeevan daataa paayaa.6.

ਸਲੋਕ ਮ: ੧॥
Salok M: 1.

ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ॥
Hau vich aayaa hau vich gayaa.

ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ॥
Hau vich jammiaa hau vich muaa.

ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ॥
Hau vich ditaa hau vich layaa.

ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ॥
Hau vich khaṭiaa hau vich gayaa.

ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰੁ॥
Hau vich sachiaar kooṛiaar.

ਹਉ ਵਿਚਿ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰੁ॥
Hau vich paap punn veechaar.

ਹਉ ਵਿਚਿ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ॥
Hau vich narak surag avtaar.

If one finds such a Guru who has controlled the attraction for mammon from within, he can attain liberation.

Its a nice thought that those who have attached their mind to their Guru;

Have obtained the Lord of Life, the Supreme Benefactor.6.

Salok of the first Guru.

Till the being considers himself to be a separate entity from God, he arrives in and departs this world continuously.

He assumes birth and dies.

Assuming himself to be separate from God he gives away (believing himself to be the giver) or borrows as per his needs from another person.

He thinks in terms of earning and losing just because he considers himself to be an individual discrete entity.

He is considered honest or dishonest by people due to the same belief.

He maintains an account of his good and bad deeds just because of his belief of an individual personality.

Due to his belief of being separate he travels through heaven and hell.

ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ ॥
Hau vich hasai hau vich rovai.

ਹਉ ਵਿਚਿ ਭਰੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ ॥
Hau vich bhareeai hau vich dhovai.

ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ ॥
Hau vich jaatee jinsee khovai.

ਹਉ ਵਿਚਿ ਮੂਰਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ ॥
Hau vich moorakh hau vich siaaṇaa.

ਮੋਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ ॥
Mokh mukt kee saar na jaaṇaa.

ਹਉ ਵਿਚਿ ਮਾਇਆ ਹਉ ਵਿਚਿ ਛਾਇਆ ॥
Hau vich maayaa hau vich chhaayaa.

ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥
Haumai kar kar jant upaayaa.

ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥
Haumai boojhai taa dar soojhai.

ਗਿਆਨ ਵਿਹੂਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥
Giaan vihooṇaa kath kath loojhai.

ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖੁ ॥
Nanak hukmee likheeai laekh.

ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ ॥ ੧ ॥
Jaehaa vaekhaih taehaa vaekh.1.

Till he believes in a separate existence, he laughs and cries.

In this egoism is his mind spoiled by the dirt of sins and out of ego he repents to wash them away.

Out of egoism he falls into the trap of identifying himself as a high or low caste.

Till he is full of ego, he will be categorised as a foolish or a wise man.

Till he is contained by ego, he cannot guess the way to liberation.

Due to ego he is under the shadow of mammon.

Due to ego is the individual separated from God and reborn repeatedly.

When he realizes how he is restricted by the ego he can find the door to God.

Otherwise till he is without this knowledge, he utters hollow statements of knowledge and burns his inside.

O Nanak! By His Ordinance is this account of life written.

As the beings behave with others, so becomes their mental structure.1.

ਮਹਲਾ ੨॥
Maihlaa 2.

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ॥
Haumai aehaa jaat hai haumai karam kamaahae.

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ॥
Haumai ae-ee bandhnaa phir phir jonee paahae.

ਹਉਮੈ ਕਿਥਹੁ ਊਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ॥
Haumai kithoh oopjai kit sanjam aeh jaae.

ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ॥
Haumai aeho hukam hai payai kirat phiraahae.

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ॥
Haumai deeragh rog hai daaroo bhee is maahae.

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥
Kirpaa karae jae aapaṇee taa Gur kaa sabad kamaahae.

ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ॥ ੨॥
Nanak kahai suṇoh janoh it sanjam dukh jaahae.2.

ਪਉੜੀ॥
Pauṛee.

ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਈਂ ਜਿਨ੍ੀ ਸਚੋ ਸਚੁ ਧਿਆਇਆ॥
Saev keetee santokhee-een jinee sacho sach dhiaayaa.

ਓਨ੍ੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ॥
Onee mandai pair na rakhio kar sukrit dharam kamaayaa.

Composition of Second Guru.

The nature of ego is such that under its influence the beings carry out such activities that further separate them from God.

The bond of Maya is such that those involved in it are reborn repeatedly.

How is the delusion of ego born and how can one get rid of it ?

The creation of this ego is through Divine Will and due to their past karmas the beings turn towards performing the same tasks repeatedly to maintain their ego.

This ego is a prolonged disease but not a non-curable one.

If God bestows His Grace only then do beings earn His Word.

Nanak says, "O Men! In this way are the diseases born out of ego destroyed."2.

Pauṛee.

The contented beings, who chant the Name of the indestructible Lord, they are the ones doing the actual service.

They never touch sinful activities and lead a disciplined life as dictated by religion.

ਓਨ੍ਹੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾਂ ਖਾਇਆ ॥
Onee duneeaa toṛae bandhanaa ann paaṇee thoṛaa khaayaa.

ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥
Toon bakhseesee aglaa nit daevaih chaṛaih savaayaa.

ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ ॥ ੭ ॥
Vaḍiaaee vaḍaa paayaa.7.

ਸਲੋਕ ਮ: ੧ ॥
Salok M: 1.

ਪੁਰਖਾਂ ਬਿਰਖਾਂ ਤੀਰਥਾਂ ਤਟਾਂ ਮੇਘਾਂ ਖੇਤਾਂਹ ॥
Purkhaan birkhaan teerthaan taṭaan maeghaan khaetaanh.

ਦੀਪਾਂ ਲੋਆਂ ਮੰਡਲਾਂ ਖੰਡਾਂ ਵਰਭੰਡਾਂਹ ॥
Deepaan loaan manḍalaan khandaan varbhanḍaanh.

ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾਂ ਖਾਣੀ ਸੇਤਜਾਂਹ ॥
Anḍaj jaeraj utbhujaan khaaṇee saetajaanh.

ਸੋ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾਂ ਮੇਰਾਂ ਜੰਤਾਹ ॥
So mit jaaṇai Nanakaa saraan maeraan jantaah.

ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਹ ॥
Nanak jant upaae kai sammaalae sabhnaah.

ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਹ ॥
Jin kartai karṇaa keeaa chintaa bhae karṇee taah.

ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥
So Kartaa chintaa karae jin upaayaa jag.

They break away from the chains of Maya. They drink and eat in moderation.

You are the Benevolent Lord Who forever grants the beings unlimited bounties.

In this way by praising the Lord, the contented soul attains God.7.

Salok of the first Guru.

Humans, trees, pilgrimages, the shores (of rivers), clouds, fields;

The islands, the worlds, the constellations, continents and universes;

The beings born in any of the four possible ways (egg, placental, heat and moisture, terrigenous)

Only the Creator Who created all of them has an idea of their count.

O Nanak! The Lord creates all beings and then looks after them to sustain them.

The Lord Who has created this world, he is worried about His beings.

The Lord Who has created the cosmos takes care of them.

ਤਿਸੁ ਜੋਹਾਰੀ ਸੁਅਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਣੁ ਅਭਗੁ ॥
Tis johaaree suast tis tis deebaaṇ abhag.

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ ॥ ੧ ॥
Nanak sachae Naam bin kiaa ṭikaa kiaa tag.1.

ਮਃ ੧ ॥
M: 1.

ਲਖ ਨੇਕੀਆ ਚੰਗਿਆਈਆ ਲਖ ਪੁੰਨਾ ਪਰਵਾਣੁ ॥
Lakh naekeeaa changiaaeeaa lakh punnaa parvaaṇ.

ਲਖ ਤਪ ਉਪਰਿ ਤੀਰਥਾਂ ਸਹਜ ਜੋਗ ਬੇਬਾਣ ॥
Lakh tap upar teerthaan saihaij jog baebaaṇ.

ਲਖ ਸੂਰਤਣ ਸੰਗਰਾਮ ਰਣ ਮਹਿ ਛੁਟਹਿ ਪਰਾਣ ॥
Lakh soortaṇ sangraam raṇ maih chhuṭaih paraaṇ.

ਲਖ ਸੁਰਤੀ ਲਖ ਗਿਆਨ ਧਿਆਨ ਪੜੀਅਹਿ ਪਾਠ ਪੁਰਾਣ ॥
Lakh surtee lakh giaan dhiaan paṛeeaih paaṭh Puraaṇ.

ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਲਿਖਿਆ ਆਵਣ ਜਾਣੁ ॥
Jin kartai karṇaa keeaa likhiaa aavaṇ jaaṇ.

ਨਾਨਕ ਮਤੀ ਮਿਥਿਆ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥ ੨ ॥
Nanak maṭee mithiaa karam sachaa neesaaṇ.2.

ਪਉੜੀ ॥
Pauṛee.

ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਤੂੰ ਜਿਨਿ ਸਚੋ ਸਚੁ ਵਰਤਾਇਆ ॥
Sachaa Saahib aek toon jin sacho sach vartaayaa.

I sacrifice myself unto that Lord, sing His praises, and it is His support that is permanent.

O Nanak! Worthless are the vermillion marks or the sacred threads without the Name of God.1.

Salok of the First Guru.

If lakhs of tasks that are considered virtuous are performed, lakhs that are considered religious, by performing which is earned the respect of all;

If lakhs of austerities are performed at holy places, or one becomes an ascetic and roams in the forest;

If someone exhibits extreme valour in the battlefield sacrificing his life in the battlefield;

If one develops deep concentration, discusses spirituality thus exhibiting his knowledge; makes concentrated effort to develop a rapt attention and skims over religious texts like Puraan repeatedly;

The One who has created this entire cosmos and decided the birth and life of every creature;

O Nanak! All these wits are futile. To be acceptable in God's court, His Grace is the only license.2.

Pauree.

O Lord! You are the only unshakeable Lord, You Yourself have established your permanence (truth) in the world.

ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨੀ ਸਚੁ ਕਮਾਇਆ॥
Jis toon daeh tis milai sach taa tinee sach kamaayaa.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ ਕੈ ਹਿਰਦੈ ਸਚੁ ਵਸਾਇਆ॥
Satgur miliai sach paayaa jin kai hirdai sach vasaayaa.

ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨ੍ਹੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ॥
Moorakh sach na jaaṇnee manmukhee janam gavaayaa.

ਵਿਚਿ ਦੁਨੀਆ ਕਾਹੇ ਆਇਆ॥ ੮॥
Vich duneeaa kaahae aayaa.8.

ਸਲੋਕੁ ਮ: ੧॥
Salok M: 1.

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ॥
Paṛ paṛ gaḍee ladeeaih paṛ paṛ bhareeaih saath.

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ॥
Paṛ paṛ baeṛee paaeeai paṛ paṛ gaḍeeaih khaat.

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ॥
Paṛeeaih jaetae baras baras paṛeeaih jaetae maas.

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ॥
Paṛeeaih jaetee aarjaa paṛeeaih jaetae saas.

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥ ੧॥
Nanak laekhai ik gal hor haumai jhakhṇaa jhaakh.1.

ਮ: ੧॥
M: 1.

But only those receive this total bliss whom You grant and they design their lives accordingly.

Truth is revealed on meeting the True Guru and firmly established in their hearts.

The fools have no idea of this bliss of Divine truth. Thus they squander away their lives.

Their advent into this world is useless.8.

Saloks of First Guru.

If one reads so many books that entire carts could be filled with them or could be stacked into mountains;

If one reads so many books that entire boat could be filled with them or many accounts be completed with them;

If one spends years and consumes all the months of those years in reading;

If one spends his entire life in reading and exhausts all his breaths in doing so;

O Nanak! In Lord's court only His praises are acceptable, doing any other task is being engrossed in ego.1.

First Guru.

ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ॥ ਤੇਤਾ ਕੜਿਆ ॥
Likh likh paṛiaa. Taetaa kaṛiaa.

ਬਹੁ ਤੀਰਥ ਭਵਿਆ ॥ ਤੇਤੋ ਲਵਿਆ ॥
Bauh teerath bhaviaa. Taeto laviaa.

ਬਹੁ ਭੇਖ ਕੀਆ ॥ ਦੇਹੀ ਦੁਖੁ ਦੀਆ ॥
Bauh bhaekh keeaa. Daehee dukh deeaa.

ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥
Sauh vae jeeaa apṇaa keeaa.

ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥
Ann na khaayaa saad gavaayaa.

ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥
Bauh dukh paayaa doojaa bhaayaa.

ਬਸਤ੍ ਨ ਪਹਿਰੈ ॥ ਅਹਿਨਿਸਿ ਕਹਰੈ ॥
Basṭra na paihrai. Aihnis kaihrai.

ਮੋਨਿ ਵਿਗੂਤਾ ॥ ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ ॥
Mon vigootaa. Kio jaagai Gur bin sootaa.

ਪਗ ਉਪੇਤਾਣਾ ॥ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥
Pag upeṭaaṇaa. Apṇaa keeaa kamaaṇaa.

ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥
Al Mal khaaee sir chhaaee paaee.

ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥
Moorakh andhai pat gavaaee.

The more knowledge one posseses the more proud he is of it.

The more one bathes at holy places, the more he boasts of it.

Some have adopted various religious symbols and some are torturing their bodies.

O Brother! Reap the fruits of your deeds.

Some have given up intake of wheat but do not indulge in saintly activity of chanting God's Name.

They are suffering because they have developed love for activities other than chanting of God's Name.

Some do not cover their bodies with cloth and bear hardships day and night.

Some maintain silence, but ask them how a person sleeping in the influence of Maya can wake without the Guru?

He walks with his feet naked and is suffering its consequences.

He eats contaminated food and has ash smeared ash over his head.

The nescient one has thus lost his respect.

ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ॥
Viṇ naavai kichh ṭhaae na paaee.

ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ॥
Rahai baebaaṇee maṛee masaaṇee.

ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ॥
Andh na jaaṇai phir pachhutaaṇee.

ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ॥
Satgur bhaeṭae so sukh paae.

ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥
Har kaa Naam mann vasaae.

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ॥
Nanak nadar karae so paae.

ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥ ੨॥
Aas andaesae tae naihkaeval haumai Sabad jalaae.2.

ਪਉੜੀ॥
Pauṛee.

ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਵਦੇ ਦਰਿ ਸੋਹਨਿ ਕੀਰਤਿ ਗਾਵਦੇ॥
Bhagat taerai man bhaavadae dar sohan keerat gaavadae.

ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਦਰਿ ਢੋਅ ਨ ਲਹਨ੍ਹੀ ਧਾਵਦੇ॥
Nanak karmaa baaharae dar ḍhoa na laihnee dhaavadae.

ਇਕਿ ਮੂਲੁ ਨ ਬੁਝਨ੍ਹਿ ਆਪਣਾ ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ॥
Ik mool na bujhan aapaṇaa aṇhodaa aap gaṇaaedae.

Other than chanting of God's Name no other effort is acceptable.

The blind man lives in deserted places like cremation grounds.

He does not recognise the path that leads to God and repents later.

The one who has obtained the Lord is the one who receives real happiness.

That blessed one establishes the Name of Lord in his heart.

O Nanak! Only he obtains the Lord on whom He showers His Grace.

They are unconcerned of the tensions of the world and free themselves of the ego with the help of Guru's Word.2.

Pauṛee.

O Lord! You like the devotees who sing Thy praises and thus are accepted at Your door.

O Nanak! The unlucky ones roam astray finding no acceptance at His door.

They do not recognise their real selves and even in the absence of virtues present themselves as great humans.

ਹਉ ਢਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰਿ ਉਤਮ ਜਾਤਿ ਸਦਾਇਦੇ॥
Hau ḍhaaḍhee kaa neech jaat hor utam jaat sadaaedae.

ਤਿਨ੍ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ॥ ੯॥
Tin mangaa jae tujhai dhiaaedae.9.

ਸਲੋਕੁ ਮ: ੧॥
Salok M: 1.

ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ॥
Kooṛ raajaa kooṛ parjaa kooṛ sabh sansaar.

ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ॥
Kooṛ manḍap kooṛ maaṛee kooṛ baisaṇhaar.

ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨ੍ਣਹਾਰੁ॥
Kooṛ soaenaa kooṛ rupaa kooṛ painaṇhaar.

ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ॥
Kooṛ kaayaa kooṛ kapaṛ kooṛ roop apaar.

ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ॥
Kooṛ meeaa kooṛ beebee khap hoae khaar.

ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ॥
Kooṛ kooṛ naeh lagaa visriaa Kartaar.

ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ॥
Kis naal keechai dostee sabh jag chalaṇhaar.

ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ॥
Kooṛ miṭhaa kooṛ maakhio kooṛ ḍobae poor.

O Lord! I am a low caste bard, the others may present themselves as superior high castes.

Those who chant Thy Name, I beg them for the grant of your Name.9.

Salok of the first Guru.

The entire world is a delusion. The king and his public are all a guile.

The abodes and the palaces of kings are all illusion and so are the kings residing within them.

The gold and silver and those wearing it are also an illusion.

These bodily forms, beautiful clothes and the immense beauty of the bodies are all but a deception.

God has created men and women who are all but a delusion and so is the relation between them.

The being deluded by the delusion has lost touch with His Creator.

Whom should we befriend for all world is destructible.

But His delusion is sweet like honey and thus drowning every being.

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੋ ਕੂੜੁ ॥ ੧ ॥
Nanak vakhaaṇai baentee tudh baajh kooṛo kooṛ.1.

ਮਃ ੧ ॥
M: 1.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥
Sach taa par jaaṇeeai jaa ridai sachaa hoae.

ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ ॥
Kooṛ kee mal utrai tan karae hachhaa dhoae.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥
Sach taa par jaaṇeeai jaa sach dharae piaar.

ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥
Naao suṇ man raihseeai taa paae mokh duaar.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥
Sach taa par jaaṇeeai jaa jugat jaaṇai jeeo.

ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
Dharat kaayaa saadh kai vich dae kartaa beeo.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥
Sach taa par jaaṇeeai jaa sikh sachee lae.

ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥
Dayaa jaaṇai jee kee kichh punn daan karae.

ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥
Sach taan par jaaṇeeai jaa aatam teerath karae nivaas.

O Lord! Nanak prays before You, for this world without You is a mere delusion.1.

Composition of First Guru.

One can comprehend the Truth only when the True One is established in one's mind.

Then the layer of delusion is removed from the mind and the body cleansed.

One comprehends the reality only when he puts his mind to it.

Hearing the Naam fills the mind with bliss and the being finds the path to liberation.

One understands the real Lord when he knows the techniques of leading a saintly life;

Which is to till the body (the land) and sow seeds of God's Name.

Truth is realised only when the person receives the teaching from the True Guru.

He learns to show benevolence to all and gives away in charity.

Truth is realised only when one resides in the holy pilgrimage within;

ਸਤਿਗੁਰੁ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ॥
Satguru no puchh kai baih rahai karae nivaas.

ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ॥
Sach sabhnaa hoae daaroo paap kaḏhai dhoae.

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਥਲੈ ਹੋਇ॥ ੨॥
Nanak vakhaaṇai baentee jin sach palai hoae.2.

ਪਉੜੀ॥
Pauṛee.

ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤ ਮਸਤਕਿ ਲਾਈਐ॥
Daan mahiṇḏaa talee khaak jae milai ta mastak laaeeai.

ਕੂੜਾ ਲਾਲਚੁ ਛਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ॥
Kooṛaa laalach chhaḏeeai hoae ik man alakh dhiaaeeai.

ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ॥
Phal taevaeho paaeeai jaevaehee kaar kamaaeeai.

ਜੇ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਧੂੜਿ ਤਿਨ੍ਹਾ ਦੀ ਪਾਈਐ॥
Jae hovai poorab likhiaa taa dhooṛ tinaa dee paaeeai.

ਮਤਿ ਥੋੜੀ ਸੇਵ ਗਵਾਈਐ॥ ੧੦॥
Mat thoṛee saev gavaaeeai.10.

ਸਲੋਕੁ ਮ: ੧॥
Salok M: 1.

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ॥
Sach kaal kooṛ vartiaa kal kaalakh baetaal.

And taking instructions from His Guru, sits there forever.

True Lord is the cure of all vices, He takes them out and washes them.

Nanak prays to those who have established God in their heart.2.

Pauṛee.

I yearn to have the dust of saints' feet, that one should smear one's forehead with when obtained.

One should give up one's desires that entangle one in maya's web and engross the mind in the Invisible (God);

Because one reaps fruits as per his actions.

The dust of saints' feet is obtained only if it is predestined;

But we waste away the fruit of service under the influence of one's narrow mind.10.

Salok of first Guru.

Truth has vanquished, deception holds the reigns, and due to the smut of sins of Kalyug the being appears ghostly.

ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ॥
Beeo beej pat lai gaye ab kio ugvai daal.

ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ॥
Jae ik hoae ta ugvai rutee hoo rut hoae.

ਨਾਨਕ ਪਾਹੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ॥
Nanak paahai baahraa korai rang na soae.

ਭੈ ਵਿਚਿ ਖੁੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ॥
Bhai vich khumb charaaeeai saram paah tan hoae.

ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੂੜੈ ਸੋਇ ਨ ਕੋਇ॥ ੧॥
Nanak bhagtee jae rapai koorai soae na koae.1.

ਮ: ੧॥
M: 1.

ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ॥
Lab paap duae raajaa maihtaa koor hoaa sikdaar.

ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ॥
Kaam naeb sad puchheeai baih baih karae beechaar.

ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ॥
Andhee rayat giaan vihoonee bhaahae bharae murdaar.

ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ॥
Giaanee nachaih vaajae vaavaeh roop karaih seegaar.

ਊਚੇ ਕੂਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ॥
Oochae kookaih vaadaa gaavaeh jodhaa kaa veechaar.

Those who have sown the seed of God's Name have earned respect but now the seeds of Naam fail to sprout because they have dicoted due to the double mindedness of the being.

The seed sprouts only when its unbroken or whole and the climate is appropriate.

O Nanak! If laag (a colour fixer) is not used then the fresh cloth does not take colour easily. Similarly if a fresh mind is to be coloured in God's Name,

It has to be steamed in God's fear and then hardened with the steam of hard work and initiative.

O Nanak! If the mind is coloured in worship of God, the delusion of Maya cannot dare to touch it.1.

Composition of First Guru.

For the beings of this world the tastes of tongue are the king, sins the knights and lies the leaders;

Lust is the deputy, who is consulted and who is their chief advisor.

The public at large is devoid of true knowledge, almost blind and fully engrossed in desires.

The people who consider themselves knowledgeable, they dance, blow trumpets and adopt peculiar garbs decorating themselves.

These people talk high, narrate the ballads of wars and discourse the tales of valour of mighty warriors.

ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ॥
Moorakh pandit hikmat hujat sanjai karaih piaar.

ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੋਖ ਦੁਆਰੁ॥
Dharamee dharam karaih gaavaavaeh mangaih mokh duaar.

ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰ ਬਾਰੁ॥
Jatee sadaavaeh jugat na jaaṇaeh chhaḍ bahaih ghar baar.

ਸਭੁ ਕੋ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ॥
Sabh ko pooraa aapae hovai ghaṭ na koee aakhai.

ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਪੈ॥ ੨॥
Pat parvaaṇaa pichhai paaeeai taa Nanak toliaa jaapai.2.

ਮਃ ੧॥
M: 1.

ਵਦੀ ਸੁ ਵਜਗਿ ਨਾਨਕਾ ਸਚਾ ਵੇਖੈ ਸੋਇ॥
Vadee so vajag Nanakaa sachaa vaekhai soae.

ਸਭਨੀ ਛਾਲਾ ਮਾਰੀਆ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ॥
Sabhnee chhaalaa maareeaa Kartaa karae so hoae.

ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ॥
Agai jaat na jor hai agai jeeo navae.

ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੇਇ॥ ੩॥
Jin kee laekhai pat pavai changae sae-ee kae.3.

ਪਉੜੀ॥
Pauṛee.

The pandits have mastered the art of deception and discoursing and are busy collecting money.

Those considering themselves religious intend to do religious tasks but waste all effort by asking for liberation in return.

They popularise themselves as ascetics but do not know what it requires to be ascetic, thus they leave away their homes and wander in vain.

Wherever you look you find people who consider themselves extremely wise little realising their shortcomings.

O Nanak! The person passes the examination only when he is evaluated in terms of respect earned in Lord's court.2.

Composition of First Guru.

What has been decided by God is bound to happen because the True One is watching everything.

The beings can try however hard but they control nothing.

In God's shrine no preferential treatment is offerred on basis of caste nor can anyone dictate terms as all beings who meet there are unaware of these divisions (of caste etc.).

Only those humans are considered nice who are found worthy of respect when accounting is done.3.

Pauṛee.

ਧੁਰਿ ਕਰਮੁ ਜਿਨਾ ਕਉ ਤੁਧੁ ਪਾਇਆ ਤਾ ਤਿਨੀ ਖਸਮੁ ਧਿਆਇਆ॥
Dhur karam jinaa kau tudh paayaa
taa tinee khasam dhiaayaa.

ਏਨਾ ਜੰਤਾ ਕੈ ਵਸਿ ਕਿਛੁ ਨਾਹੀ ਤੁਧੁ ਵੇਕੀ ਜਗਤੁ ਉਪਾਇਆ॥
Aenaa jantaa kai vas kichh naahee
tudh vaekee jagat upaayaa.

ਇਕਨਾ ਨੋ ਤੂੰ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ॥
Iknaa no toon mael laih ik aapoh tudh khuaayaa.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਜਾਣਿਆ ਜਿਥੈ ਤੁਧੁ ਆਪੁ ਬੁਝਾਇਆ॥
Gur kirpaa tae jaaṇiaa jithai tudh aap bhujhaayaa.

ਸਹਜੇ ਹੀ ਸਚਿ ਸਮਾਇਆ॥ ੧੧॥
saihjae hee sach samaayaa. 11.

ਸਲੋਕੁ ਮਃ ੧॥
Salok M: 1.

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ॥
Dukh daaroo sukh rog bhayaa jaa sukh taam na hoee.

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ॥ ੧॥
Toon kartaa karṇaa mai naahee jaa hau karee na hoee.1.

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥
Balihaaree kudrat vasiaa.

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ॥ ੧॥ ਰਹਾਉ॥
Taeraa ant na jaaee lakhiaa.1.Rahaao.

O Lord! Those who You have blessed since the beginning have chanted Your Name.

All these beings of various colours and forms that You have created do not have anything in their control.

You have attached some people to Your feet while others You have kept at a distance.

The lucky one whom You have granted the wisdom has recognised you with True Guru's Grace.

He has merged with his real self automatically.11.

Salok of first Guru.

Trouble becomes the cure and comfort the cause of grief.

O Lord! You are the Doer, the Creator. It is not appropriate for me to assume myself to be capable of anything.1.

O Lord residing in Nature! I sacrifice myself unto You.

None can comprehend Your limits.1.Pause.

ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ॥
Jaat maih jot jot maih jaataa akal kalaa bharpoor rahiaa.

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲ੍ਹਿਉ ਜਿਨਿ ਕੀਤੀ ਸੋ ਪਾਰਿ ਪਇਆ॥
Toon Sachaa Saahib siphat suaalhio
jin keetee so paar payaa.

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ॥ ੨॥
Kauh Nanak kartae keeaa baataa
jo kichh karṇaa so kar rahiaa.2.

ਮ: ੨॥
M: 2.

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ॥
Jog sabdang giaan sabdang Baed sabdang braahmaṇaih.

ਖਤ੍ਰੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ॥
Khatree sabdang soor sabdang soodra sabdang paraa kritaih.

ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ॥
Sarb sabdang aek sabdang jae ko jaaṇai bhaeo.

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥ ੩॥
Nanak taa kaa daas hai soee Niranjan daeo.3.

ਮ: ੨॥
M: 2.

ਏਕ੍ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ॥
Aek Krisnang sarb daevaa daev daevaa ta aatmaa.

Your refulgence permeates the entire creation and You are present everywhere homogenously.

O Permanent Lord! You are great and beautiful is Your panegyric. Those who have sung Your praises have crossed the life ocean.

O Nanak! Sing the praises of Creator and affirm that He is doing what He considers best.2.

Composition of Second Guru.

The religion of Yoga is to obtain knowledge and that of Brahmins is to contemplate the Vedas.

The religion of Khatris is to exhibit valour and that of shudras to serve others.

But the main religion of each of them is to chant God's Name.

The one who knows this secret, Nanak is his servant and he is a manifestation of the Lord.3.

Composition of Second Guru.

The Lord is the soul of all deities, and of the deities of deities.

ਆਤਮਾ ਬਾਸੁਦੇਵਸਿ੍ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ॥
Aatmaa baasudaevasiya jae ko jaaṇai bhaeo.

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥ ੪॥
Nanak taa kaa daas hai soee Niranjan daeo.4.

ਮਃ ੧॥
M: 1.

ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ॥
Kumbhae badhaa jal rahai jal bin kumbh na hoae.

ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥ ੫॥
Giaan kaa badhaa man rahai Gur bin giaan na hoae.5.

ਪਉੜੀ॥
Pauṛee.

ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ॥
Paṛiaa hovai gunaihgaar taa omee saadh na maareeai.

ਜੇਹਾ ਘਾਲੇ ਘਾਲਣਾ ਤੇਵੇਹੋ ਨਾਉ ਪਚਾਰੀਐ॥
Jaehaa ghaalae ghaalaṇaa taevaeho naao pachaareeai.

ਐਸੀ ਕਲਾ ਨ ਖੇਡੀਐ ਜਿਤੁ ਦਰਗਹ ਗਇਆ ਹਾਰੀਐ॥
Aisee kalaa na khaeḍeeai jit dargaih gayaa haareeai.

ਪੜਿਆ ਅਤੈ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ॥
Paṛiaa atai omeeaa veechaar agai veechaareeai.

ਮੁਹਿ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ॥ ੧੨॥
Muhae chalai so agai maareeai.12.

The one who deciphers the secret of Lord's soul,

Nanak is the servant of that person, and he is God for him.4.

Composition of First Guru.

Just as the water can stay collected only inside a vessel;

Only the mind tied by knowledge can remain stable and knowledge is not possible without Guru.5.

Pauṛee.

If a learned man becomes sinful the illiterate should not be worried because if he is kind then he receives no punishment (just by virtue of being illiterate).

As one's actions are, so does he become popular for.

One should not play such a game that he loses the play in Lord's shrine.

A person might be literate or not, only his contemplation of Divine virtues is accepted in Lord's shrine.

The one who walks all his life as per his individual will is beaten up later.12.

ਸਲੋਕੁ ਮ: ੧ ॥
Salok M: 1.

ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥
Nanak maer sareer kaa ik rath ik rathvaah.

ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥
Jug jug phaer vaṭaaeeaih giaanee bujhaih taahae.

ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥
Satjug rath santokh kaa dharam agai rathvaah.

ਤ੍ਰੈਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥
Traetai rath jatai kaa jor agai rathvaah.

ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥
Duaapur rath tapai kaa sat agai rathvaah.

ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ੧ ॥
Kaljug rath agan kaa koor agai rathvaah.1.

ਮ: ੧ ॥
M: 1.

ਸਾਮ ਕਹੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ ॥
Saam kahai saetambar suaamee
sach maih aachhai saach rahae.

ਸਭੁ ਕੋ ਸਚਿ ਸਮਾਵੈ ॥
Sabh ko sach samaavai.

Salok of First Guru.

O Nanak! The foremost amongst the eighty four lakh births is the chariot of human body and its charioteer.

As the time passes, the nature of beings is changing and so is the goal of human life for the humans. Such a change happens in every age but only the wise can understand.

In Sat-Yug, the chariot of human body was contentment and religion the charioteer.

In Treta-Yug, continence was the chariot and power the charioteer.

In Duaapar-Yug, the chariot was austerity and truth the charioteer.

In Kal-Yug, the chariot is the fire of desire and filth (of falsehood) the charioteer.1.

First Guru.

The Sam Veda says (in Sat-Yug) that Saitambar was the Lord of the world ever stable in Truth.

Then (in Sat-Yug) every being was engrossed in Truth.

ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ॥
Rig kahai rahiaa bharpoor. Raam Naam daevaa maih soor.

ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ॥ ਨਾਨਕ ਤਉ ਮੋਖੰਤਰੁ ਪਾਹਿ॥
Naae layai paraachhat jaahae.
Nanak tau mokhantar paahae.

ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲਿ ਕਾਨ੍ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ॥
Juj maih jor chhalee chandraaval
Kaan Krisan Jaadam bhayaa.

ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ॥
Paarjaat gopee lai aayaa Bindraaban maih rang keeaa.

ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਥਰਬਣੁ ਹੂਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹੁ ਭਇਆ॥
Kal maih Baed Atharbaṇ hooaa naao khudaaee Alloh bhayaa.

ਨੀਲ ਬਸਤ੍ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ॥
Neel bastra lae kapṛae paihrae turk paṭhaaṇee amal keeaa.

ਚਾਰੇ ਵੇਦ ਹੋਏ ਸਚਿਆਰ॥
Chaarae Vaed hoae sachiaar.

ਪੜਹਿ ਗੁਣਹਿ ਤਿਨ੍ ਚਾਰ ਵੀਚਾਰ॥
Paṛaih guṇaih tin chaar veechaar.

ਭਾਉ ਭਗਤਿ ਕਰਿ ਨੀਚੁ ਸਦਾਏ॥ ਤਉ ਨਾਨਕ ਮੋਖੰਤਰੁ ਪਾਏ॥ ੨॥
Bhaao bhagat kar neech sadaae.
Tau Nanak mokhantar paae.2.

ਪਉੜੀ॥
Pauṛee.

The Rig Veda says that (in Treta-Yug) the name of Rama shone like a star among the deities.

The Rig Veda says that by chanting Name of Rama all sins are washed.
The being then obtains salvation.

In Yajur Ved (in Duaapar-Yug) 'Jaadam' (the dark complexioned) was the name of the Lord of the world Who deceived chrandravali,
And Who for his Gopi, Satyabhaamaa, brought the tree Paarjaat from Indra's garden and showed miracles in Bindraaban.

In Kalyug, Atharban is the more popular Ved and God is known by the name Khudaa or Allaah.

The Turks and Pathans established their rule and adopted blue coloured garbs.

All four Vedas have been proved correct.

And those who have read these Vedas have possessed beautiful thoughts.

O Nanak! When the human indulges in Divine love and devotion, exhibiting humility, it is then that he obtains salvation.2.

Pauṛee.

ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਤੁ ਮਿਲਿਐ ਖਸਮੁ ਸਮਾਲਿਆ॥
Satgur viṭoh vaariaa jit miliai khasam samaaliaa.

ਜਿਨਿ ਕਰਿ ਉਪਦੇਸੁ ਗਿਆਨ ਅੰਜਨੁ ਦੀਆ ਇਨੀ ਨੇਤ੍ਰੀ ਜਗਤੁ ਨਿਹਾਲਿਆ॥
Jin kar updaes giaan anjan deeaa
inee naetree jagat nihaaliaa.

ਖਸਮੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਡੁਬੇ ਸੇ ਵਣਜਾਰਿਆ॥
Khasam chhoḍ doojai lagae ḍubae sae vaṇjaariaa.

ਸਤਿਗੁਰੁ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ॥
Satguru hai bohithaa virlai kinai veechaariaa.

ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ॥ ੧੩॥
Kar kirpaa paar utaariaa.13.

ਸਲੋਕੁ ਮ: ੧॥
Salok M: 1.

ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ॥
Simmal rukh saraaeraa at deeragh at much.

ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ॥
Oae jae aavaeh aas kar jaahae niraasae kit.

ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ॥
Phal phikae phul bakbakae kamm na aavaeh pat.

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ॥
Miṭhat neevee Nanakaa Guṇ changiaaeeaa tat.

ਸਭੁ ਕੋ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ॥
Sabh ko nivai aap kau par kau nivai na koae.

I sacrifice myself unto the True Guru by virtue of meeting Whom I remember the Lord;

The one, Who by giving His instructions, has awarded me the antimony of knowledge;
And by Whose Grace I have watched the reality of world with these eyes.
Those people who have forgotten the Lord and fixed their mind on some other entity, have drowned.

Rare ones have realised that the True Guru is the boat which can ferry us across the ocean of life.

And He is the one, Who with His Grace, has carried me across.13.

Salok of First Guru.

The silk-cotton tree is straight, tall and fat.

The birds who land on it with a desire to have fruits, why do they depart disappointed?

The reason is that its fruits are insipid and flowers vapid, and even the leaves are of no use.

O Nanak! The sweetness is in humility which is the foundation of all virtues.

Every being bows for his own good, not for that of anyone else.

ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ॥
Dhar taaraajoo toleeai nivai so gauraa hoae.

ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੋ ਹੰਤਾ ਮਿਰਗਾਹਿ॥
Apraadhee dooṇaa nivai jo hantaa mirgaahae.

ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ॥ ੧॥
Sees nivaae-ai kiaa theeai jaa ridai kusudhae jaahae.1.

ਮ: ੧॥
M: 1.

ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ॥
Par pustak sandhiaa baadang.

ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ॥
Sil poojas bagul samaadhang.

ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ॥
Mukh jhooṭh bibhookhaṇ saarang.

ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ॥
Traipaal tihaal bichaarang.

ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ॥
Gal maalaa tilak lilaaṭang.

ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ॥
Duae dhotee bastra kapaaṭang.

ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ॥
Jae jaaṇas brahmang karmang.

ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ॥
Sabh phokaṭ nischau karmang.

When you weigh on a scale, its the side that is lower which is heavier.

The culprit (hunter) who kills the dear also bends down to aim at the animal.

But if the being merely bows the head but remains corrupt or egoist in mind, then such humility (for mere show off) is of no use.1.
Composition of First Guru.

The Pandit reads books to discourse and initiate discussions.

He worships the idol and sits in trance like an egret.

He lies but very artfully decorates his speech.

He contemplates the gayatri mantra thrice a day.

He wears a rosary around the neck and smears his forehead with a saffron mark.

He keeps two dhotees (cloth pieces) with him and places cloth on his head while saying the evening prayer.

But if the pandit knows the method of appreciating the Lord,

He must recognise then that all these activities are futile.

ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ॥
Kauh Nanak naihchau dhiaavai.

ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ॥ ੨॥
Viṇ Satgur vaaṭ na paavai.2.

ਪਉੜੀ॥
Pauṛee.

ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ॥
Kapaṛ roop suhaavaṇaa chaḍ duneeaa andar jaavaṇaa.

ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ॥
Mandaa changaa aapaṇaa aapae hee keetaa paavaṇaa.

ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ॥
Hukam keeae man bhavadae raah bheeṛai agai jaavaṇaa.

ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ॥
Nangaa dojak chaaliaa taa disai kharaa ḍaraavaṇaa.

ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ॥ ੧੪॥
Kar augaṇ pachhotaavaṇaa.14.

ਸਲੋਕੁ ਮਃ ੧॥
Salok M: 1.

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ॥
Dayaa kapaah santokh soot jat gaṇḍhee sat vaṭ.

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ॥
Aeh janaeoo jee kaa haee ta paaḍae ghat.

ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ॥
Naa aeh tuṭai na mal lagai naa aeh jalai na jaae.

O Nanak! The man must have faith and chant God's Name, only this path is fruitful.

But this path cannot be found without the True Guru.2.

Pauṛee.

The beings have to depart leaving behind this beautiful body and form.

Every being reaps the fruits of his deeds.

The one who has ruled as per his will in this world would have to tread different terrains in the world beyond.

His attrocities are revealed and he is pushed into hell.

If one indulges in sinful activities he has to repent in the end.14.

Salok of the First Guru.

A thread whose cotton is compassion, whose fabric is continence, whose knots are of asceticism and whose turns are high character;

O Pandit! If Your thread is useful to my soul only then initiate me with it.

Such a thread (as suggested in first line) does not break or soil or burn and is never lost.

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ॥
Dhann so maaṇas Nanakaa jo gal chalae paae.

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ॥
Chaukaṛ mul aṇaayaa baih chaukai paayaa.

ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ॥
Sikhaa kann chaṛaaeeaa Gur Braahmaṇ thiaa.

ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ॥ ੧॥
Oh muaa oh jhaṛ payaa vaetagaa gayaa.1.

ਮ: ੧॥
M: 1.

ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ॥
Lakh choreeaa lakh jaareeaa lakh kooṛeeaa lakh gaal.

ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ॥
Lakh ṭhageeaa paihnaameeaa raat dinas jee naal.

ਤਗੁ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਮ੍ਹਣੁ ਵਟੇ ਆਇ॥
Tag kapaahoh kateeai baaman vaṭae aae.

ਕੁਹਿ ਬਕਰਾ ਰਿੰਨਿ੍ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਪਾਇ॥
Kuh bakraa rinn khaayaa sabh ko aakhai paae.

ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ॥
Hoae puraaṇaa suṭeeai bhee phir paaeeai hor.

ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ॥ ੨॥
Nanak tag na tuṭaee jae tag hovai jor.2.

ਮ: ੧॥
M: 1.

O Nanak! Lucky are those people who wear such a thread around their neck.
O Pandit! This thread that you are initiating people with, you have bought for a few-dimes and decorate them with its setting in the holy square.

Then you murmur into their ears that Brahmin is their Guru.

When they passed away the threads that you imparted were left behind and they went without the thread.1.

Composition of First Guru.

Man commits lakhs of thefts and adulteries, utters a lakh lies and abuses.

He secretly cheats people of money and belongings that he is entrusted with, such is the condition of his soul.

Thread is knit from cotton and Brahmin rotates it with his hands.

All guests attending the initiation ceremony are served goat's meat and they affirm that the thread has been established.

When the thread becomes old it is thrown away to be replaced by a new one.

O Nanak! If a thread has strength it does not break away.2.

Composition of First Guru.

ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਊਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੂਤੁ ॥
Naae manniai pat oopjai saalaahee sach soot.

ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੂਟਸਿ ਪੂਤ ॥ ੩ ॥
Dargaih andar paaeeai tag na tooṭas poot.3.

ਮ: ੧ ॥
M: 1.

ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ ॥ ਭਲਕੇ ਥੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ ॥
Tag na indree tag na naaree.
Bhalkae thuk pavai nit daaṛee.

ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ ॥ ਤਗੁ ਨ ਜਿਹਵਾ ਤਗੁ ਨ ਅਖੀ ॥
Tag na pairee tag na hathee.
Tag na jaihvaa tag na akhee.

ਵੇਤਗਾ ਆਪੇ ਵਤੈ ॥ ਵਟਿ ਧਾਗੇ ਅਵਰਾ ਘਤੈ ॥
Vaetagaa aapae vatai. Vaṭ dhaagae avraa ghatai.

ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ ॥ ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ ॥
Lai bhaaṛ karae veeaah. Kaḍh kaagal dasae raah.

ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਏਹੁ ਵਿਡਾਣੁ ॥ ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ ॥ ੪ ॥
Suṇ vaekhoh lokaa aeh viḍaaṇ. Man andhaa naao sujaaṇ.4.

ਪਉੜੀ ॥
Pauṛee.

ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਾਈ ਕਾਰ ਕਰਾਇਸੀ ॥
Saahib hoae dayaal kirpaa karae taa saaee kaar karaaesee.

ਸੋ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਜਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਇਸੀ ॥
So saevak saevaa karae jis no hukam manaaesee.

Respect is earned when Lord's Name is firmly established in mind; His praise is the true thread.

By establishing such a thread is one honoured in Lord's Court and such a thread does not break.3.

Composition of First Guru.

Pandit has not established such a thread in his senses and nerves (so that they abstain from indulgence in vices).
Thus he is insulted everyday.

The feet and hands are not initiated with such a thread that prohibits them from moving towards filth (sinful actions).
Neither is the tongue initiated with any thread, (so that it does not indulge in vilification) nor the eyes (so that they do not look at alien ladies).
He roams about devoid of such a thread himself,
But initiates others with the cotton thread.

He performs marriages in return for fees.
He peeps into his fortune book to show them the path.

O people! Just watch this strange display;
The one who is blind in mind is known as learned.4.

Pauṛee.

When the Lord showers His Grace on anyone He makes him do only those tasks that are acceptable to Him.

The one who He directs with His Will serves Him.

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ॥
Hukam manniai hovai parvaaṇ
taa khasmai kaa maihail paaesee.

ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੋ ਫਲੁ ਪਾਇਸੀ॥
Khasmai bhaavai so karae
manoh chindiaa so phal paaesee.

ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ॥ ੧੫॥
Taa dargaih paidhaa jaaesee.15.

ਸਲੋਕ ਮ: ੧॥
Salok M. 1.

ਗਊ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ॥
Gaoo biraahmaṇ kau kar laavoh gobar taraṇ na jaaee.

ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ॥
Dhotee ṭikaa tai japmaalee dhaan malaechhaan khaaee.

ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ॥
Antar poojaa paṛaih Kataebaa sanjam turkaa bhaaee.

ਛਿਡੀਲੇ ਪਾਖੰਡਾ॥ ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ॥ ੧॥
Chhoḍeelae paakhanḍaa. Naam layai jaahae tarandaa.1.

ਮ: ੧॥
M: 1.

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ॥
Maaṇas khaaṇae karaih nivaaj.

ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ॥
Chhuree vagaaen tin gal taag.

By obeying His Will the servant is acceptable at His door and is granted a place in Lord's house.

When the servant (devotee) does what his Lord likes, he is granted what he wished for.

And he enters the Lord's shrine with his head held high.15.

Salok of First Guru.

O Brother! The cow and brahmin are taxed by you, but you still use cowdung to cleanse your kitchen. This is not going to ferry you across (the life ocean).

You (Brahmin) dress in a dhotee, impart a mark on your forehead and count the beads of a rosary but eat from those whom you call barbarian (the Muslim rulers).

You worship (in Hindu way) secretly from the muslim rulers and read Kuraan to appease them and follow all their customs publicly.

Leave these pretences. If you chant His Name, only then can you swim across this worldly ocean.1.

Composition of First Guru.

The Muslim rulers eat away humans but then pretend to be pious by offering Namaaz.

The Khatris (subordinates of these rulers) who commit attrocities on innocent people are the ones also sporting the sacred thread.

ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ॥
Tin ghar brahmaṇ pooraih naad.

ਉਨ੍ਹਾ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ॥
Unaa bhae aavaeh oee saad.

ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ॥
Kooṛee raas kooṛaa vaapaar.

ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ॥
Kooṛ bol karaih aahaar.

ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ॥
Saram dharam kaa ḍaeraa door.

ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ॥
Nanak kooṛ rahiaa bharpoor.

ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ॥
Mathai ṭikaa taeṛ dhotee kakhaaee.

ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ॥
Hath chhuree jagat kaasaaee.

ਨੀਲ ਵਸਤ੍ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣੁ॥
Neel vastr paihair hovaih parvaaṇ.

ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ॥
Malaechh dhaan lae poojaih Puraaṇ.

ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ॥
Abhaakhiaa kaa kuṭhaa bakraa khaaṇaa.

ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ॥
Chaukae upar kisai na jaaṇaa.

The Brahmins visit their homes and blow the conch-shell.

That is why even the Brahmins get a taste of what they (the Khatris) eat.

Transitory is the wealth and business of such people.

They lie and earn their bread.

They have lost all shame and forgotten their religion.

O Nanak! Deception is becoming king everywhere.

These khatris decorate their foreheads with a saffron mark, wear a reddish brown dhotee around waist.

They hold a knife in their hand to tyrannise all humanity.

They have to dress in peculiar blue attires, only then are they accepted by their Turkish rulers.

The ones whom they consider barbarian, they earn their bread from them and then claim to be adherers of Puraan.

Their diet is the male goat sacrified in Muslim fashion (by reading specific religious texts from Quraan).

At the same time these hypocrites prevent anyone from even entering their cooking square.

ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ॥
Dae kai chaukaa kaḍhee kaar.

ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ॥
Upar aae baiṭhae kooṛiaar.

ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ॥
Mat bhiṭai vae mat bhiṭai.

ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ॥
Aeh ann asaaḍaa phiṭai.

ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ॥
Tan phiṭai phaeṛ karaen.

ਮਨਿ ਜੂਠੈ ਚੁਲੀ ਭਰੇਨਿ॥
Man jooṭhai chulee bharaen.

ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ॥
Kauh Nanak sach dhiaaeeai.

ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ॥੨॥
Such hovai taa sach paaeeai.2.

ਪਉੜੀ॥
Pauṛee.

ਚਿਤੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਵੇਖਿ ਨਦਰੀ ਹੇਠਿ ਚਲਾਇਦਾ॥
Chitai andar sabh ko vaekh nadree haeṭh chalaaedaa.

ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਆਪੇ ਹੀ ਕਰਮ ਕਰਾਇਦਾ॥
Aapae dae vaḍiaaeeaa aapae hee karam karaaedaa.

ਵਡਹੁ ਵਡਾ ਵਡ ਮੇਦਨੀ ਸਿਰੇ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ॥
Vaḍoh vaḍaa vaḍ maednee sirae sir dhandhai laaedaa.

After building the square they demark it with lines.

But those who sit within it are themselves soul-filled with filth.

They cry out and prevent others from entering it or else it would be defiled.

They fear their grain would be thus contaminated.

They carry out non virtuous tasks with a sinful body.

They possess a contaminated mind, they rinse their mouth for purity.

O Nanak! Affirm that the True One (God), should be worshipped.

Purity can be achieved if the True Lord is obtained.2.

Pauṛee.

Lord keeps every individual in his attention and assigns them a task.

He grants them all virtues and Himself puts them to work.

Lord is greater than the great, limitless is His creation in which he indulges everyone in their own trade.

ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ ॥
Nadar upaṭhee jae karae sultaanaa ghaah karaaedaa.

ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥ ੧੬ ॥
Dar mangan bhikh na paaedaa.16.

ਸਲੋਕੁ ਮ: ੧ ॥
Salok M: 1.

ਜੇ ਮੋਹਾਕਾ ਘਰੁ ਮੁਹੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ ॥
Jae mohaakaa ghar muhai ghar muhae pitree dae.

ਅਗੈ ਵਸਤੁ ਸਿਞਾਣੀਐ ਪਿਤਰੀ ਚੋਰ ਕਰੇਇ ॥
Agai vast sinjhaaṇeeai pitree chor karae.

ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ ॥
Vaḍheeaih hath dalaal kae musfee aeh karae.

ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥ ੧ ॥
Nanak agai so milai jae khaṭae ghaalae dae.

ਮ: ੧ ॥
M: 1.

ਜਿਉ ਜੋਰੂ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੋ ਵਾਰ ॥
Jio joroo sirnaavaṇee aavai vaaro vaar.

ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥
Jooṭhae jooṭhaa mukh vasai nit nit hoae khuaar.

ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥
Soochae aeh na aakheeaih baihain jae pinḍaa dhoae.

ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥ ੨ ॥
Soochae sae-ee Nanakaa jin man vasiaa soae.2.

If He is displeased with the rulers of this world even they are scraped of every belonging and their power.

Such becomes their fate that even if they go begging no one offers them a penny.16.

Salok of the first Guru.

If a swindler dupes an alien person of an object and devotes it to his ancestors;

Such an object is recognised in the world beyond (as stolen if it really reaches there). By doing so he makes his ancestors a thief.

God's justice is to chop off the hands of the mediator.

Nanak clarifies that only the fruit of chanting His Name is available in the world beyond. Nothing else accompanies the soul.1.

Composition of First Guru.

As women menstruate every month without fail;

Similarly lies reside in the mouth of a liar and he is ever in grief due to it.

Such humans are not sacred who merely cleanse their body.

O Nanak! Only those are pure in whose minds God resides.2.

ਪਉੜੀ॥
Pauṛee.

ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰ ਰੰਗੀ ਹਰਮ ਸਵਾਰਿਆ॥
Turae palaaṇae pauṇ vaeg Har rangee haram savaariaa.

ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਲਾਇ ਬੈਠੇ ਕਰਿ ਪਾਸਾਰਿਆ॥
Koṭhae manḍap maaṛeeaa laae baiṭhae kar paasaariaa.

ਚੀਜ ਕਰਨਿ ਮਨਿ ਭਾਵਦੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ॥
Cheej karan man bhaavadae Har bujhan naahee haariaa.

ਕਰਿ ਫੁਰਮਾਇਸਿ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ॥
Kar phurmaais khaayaa vaekh maihlat maraṇ visaariaa.

ਜਰੁ ਆਈ ਜੋਬਨਿ ਹਾਰਿਆ॥ ੧੭॥
Jar aaee joban haariaa.17.

ਸਲੋਕੁ ਮ: ੧॥
Salok M: 1.

ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ॥
Jae kar sootak manneeai sabh tai sootak hoae.

ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ॥
Gohae atai lakṛee andar keeṛaa hoae.

ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ॥
Jaetae daaṇae ann kae jeeaa baajh na koae.

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ॥
Paihlaa paaṇee jeeo hai jit hariaa sabh koae.

ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ॥
Sootak kio kar rakheeai sootak pavai rasoae.

Pauṛee.

Those who own horses (with attached seats) that run like the wind and decorate their houses with various colours;

Those who have erected palaces and lofty mansions and are sitting filled with pride by virtue of doing so,

Those who follow their mind's desires and do not recognise God, have lost the deal of life.

Those who command the poor mercilessly to make their own living and have forgotten death being too proud of their palaces.

These lost ones who are so overwhelmed by their youth are attacked by old age while they sit unaware.17.

Salok of first Guru.

If one chooses to believe in sootak (Hindu belief that child birth makes the house impure) then such an impurity is everywhere.

There are insects within cowdung and wood.

Even the food grains are infested with germs.

Water itself is a being because all life sprouts with it.

How is it possible to avoid sootak (impurities) since they are present everywhere in kitchen at all times.

ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ॥ ੧॥
Nanak sootak aev na utrai giaan utaarae dhoae.1.

ਮਃ ੧॥
M: 1.

ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ॥
Man kaa sootak lobh hai jaihvaa sootak kooṛ.

ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪੁ॥
Akhee sootak vaekhaṇaa par-tria par-dhan roop.

ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ॥
Kannee sootak kann pai laa-aetbaaree khaahae.

ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮ ਪੁਰਿ ਜਾਹਿ॥ ੨॥
Nanak hansaa aadmee badhae jam pur jaahae.2.

ਮਃ ੧॥
M: 1.

ਸਭੋ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ॥
Sabho sootak bharam hai doojai lagai jaae.

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ॥
Jammaṇ marṇaa hukam hai bhaaṇai aavai jaae.

ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ॥
Khaaṇaa peeṇaa pavitr hai ditoṇ rijak sambaahae.

ਨਾਨਕ ਜਿਨ੍ੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨ੍ਾ ਸੂਤਕੁ ਨਾਹਿ॥ ੩॥
Nanak jinee Gurmukh bujhiaa tinaa sootak naahae.3.

ਪਉੜੀ॥
Pauṛee.

O Nanak! By being deluded by such superstitions the mind is not free. Only Divine knowledge can wash it clear of all dirt.1.

Composition of First Guru.

The real sootak of mind is greed and that of tongue is lying.

The ones whose eyes are infected with a sootak of watching alien women and money;

Whose ears are infested to enjoy the slander;

O Nanak! Such people who might appear to be as pretty as swans reach hell in a tied state.2.

Composition of First Guru.

Sootak is a mere delusion that catches those engrossed in Maya.

Birth and death of beings is by His Will, by His Order does everyone arrive and depart.

Even the food is pure as God has provided beings with means of sustenance.

O Nanak! Those who have understood this are not affected by any sootak.3.

Pauṛee.

ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ ॥
Satgur vaḍaa kar saalaaheeai
jis vich vaḍeeaa vaḍiaaeeaa.

ਸਹਿ ਮੇਲੇ ਤਾ ਨਦਰੀ ਆਈਆ ॥
Saih maelae taa nadree aaeeaa.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਮਨਿ ਵਸਾਈਆ ॥
Jaa tis bhaaṇaa taa man vasaaeeaa.

ਕਰਿ ਹੁਕਮੁ ਮਸਤਕਿ ਹਥੁ ਧਰਿ ਵਿਚਹੁ ਮਾਰਿ ਕਢੀਆ ਬੁਰਿਆਈਆ ॥
Kar hukam mastak hath dhar
vichoh maar kaḍheeaa buriaaeeaa.

ਸਹਿ ਤੁਠੈ ਨਉ ਨਿਧਿ ਪਾਈਆ ॥ ੧੮ ॥
Saih tuṭhai nau nidh paaeeaa.18.

ਸਲੋਕੁ ਮਃ ੧ ॥
Salok M: 1.

ਪਹਿਲਾ ਸੁਚਾ ਆਪਿ ਹੋਇ ਸੁਚੈ ਬੈਠਾ ਆਇ ॥
Paihlaa suchaa aap hoae suchai baiṭhaa aae.

ਸੁਚੇ ਅਗੈ ਰਖਿਓਨੁ ਕੋਇ ਨ ਭਿਟਿਓ ਜਾਇ ॥
Suchae agai rakhion koae na bhiṭio jaae.

ਸੁਚਾ ਹੋਇ ਕੈ ਜੇਵਿਆ ਲਗਾ ਪੜਣਿ ਸਲੋਕੁ ॥
Suchaa hoae kai jaeviaa lagaa paṛaṇ salok.

ਕੁਹਥੀ ਜਾਈ ਸਟਿਆ ਕਿਸੁ ਏਹੁ ਲਗਾ ਦੋਖੁ ॥
Kuhathee jaaee saṭiaa kis aeh lagaa dokh.

ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ ਲੂਣੁ ਪੰਜਵਾ ਪਾਇਆ ਘਿਰਤੁ ॥
Ann daevtaa paaṇee daevtaa baisantar daevtaa looṇ
panjvaa paayaa ghirat.

One should sing Lord's praises and affirm that He is the greatest. Because he has all the virtues.

Those, whom the husband (Lord) grants a chance to meet the Guru, can see these virtues.

And if the Lord wishes then their mind is also blessed to possess such Divine virtues.

Lord places His hand on their forehead relieving them of all the vices.

If the husband (Lord) is pleased then one finds the pleasure of all objects within it.18.

Salok of the First Guru.

The Brahmin bathes and sits on the pure square.

His client places before him a meal untouched by anyone else.

Brahmin purifies himself to eat the pure food and starts reading sloks.

He throws the food into his polluted stomach. Who would you blame it on?

The wheat, water, fire and salt are all deities. Even the ghee is pure that is poured into these four.

ਤਾ ਹੋਆ ਪਾਕੁ ਪਵਿਤੁ ॥
Taa hoaa paak pavit.

ਪਾਪੀ ਸਿਉ ਤਨੁ ਗਡਿਆ ਥੁਕਾ ਪਈਆ ਤਿਤੁ ॥
Paapee sio tan gaḍiaa thukaa paeeaa tit.

ਜਿਤੁ ਮੁਖਿ ਨਾਮੁ ਨ ਊਚਰਹਿ ਬਿਨੁ ਨਾਵੈ ਰਸ ਖਾਹਿ ॥
Jit mukh Naam na oochraih bin naavai ras khaahae.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਤਿਤੁ ਮੁਖਿ ਥੁਕਾ ਪਾਹਿ ॥ ੧ ॥
Nanak aevai jaaṇeeai tit mukh thukaa paahae.1.

ਮ: ੧ ॥
M: 1.

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥
Bhanḍ jammeeai bhanḍ nimmeeai bhanḍ mangaṇ veeaah.

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥
Bhanḍoh hovai dostee bhanḍoh chalai raah.

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥
Bhanḍ muaa bhanḍ bhaaleeai bhanḍ hovai bandhaan.

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥
So kio mandaa aakheeai jit jammaih Raajaan.

ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਊਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥
Bhanḍoh hee bhanḍ oopjai bhandai baajh na koae.

ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥
Nanak bhanḍai baaharaa aeko sachaa soae.

ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥
Jit mukh sadaa saalaaheeai bhaagaa ratee chaar.

The sacred food is thus prepared.

But as it enters the stomach of a vicious person, it is as if it has been spat upon and thus becomes impure.

It should be thus understood that a mouth which is not used to chant God's Name but to taste all objects,

O Nanak! Such a mouth is cursed upon.1.

Composition of First Guru.

Through women are we born, in woman does the living body take shape and through her are we engaged and married.

Through woman are we related to others and the line of earthly creation sustained.

If the woman (wife) dies we search for another for it is through her that we are related to everyone else.

How can we curse the one through whom are born the great kings?

The woman is born from a woman and there is no human not born through a woman.

O Nanak! It is only the One True Lord Who is not born through a woman.

The one who utters His praises is the lucky one.

ਨਾਨਕ ਤੇ ਮੁਖ ਊਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥ ੨ ॥
Nanak tae mukh oojalae tit sachai darbaar.2.

ਪਉੜੀ ॥
Pauṛee.

ਸਭੁ ਕੋ ਆਖੈ ਆਪਣਾ ਜਿਸੁ ਨਾਹੀ ਸੋ ਚੁਣਿ ਕਢੀਐ ॥
Sabh ko aakhai aapaṇaa jis naahee so chuṇ kaḍheeai.

ਕੀਤਾ ਆਪੋ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ ॥
Keetaa aapo aapaṇaa aapae hee laekhaa sanḍheeai.

ਜਾ ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਗਿ ਤਾ ਕਾਇਤੁ ਗਾਰਬਿ ਹੰਢੀਐ ॥
Jaa raihṇaa naahee ait jag taa kaaet gaarab hanḍheeai.

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥
Mandaa kisai na aakheeai paṛ akhar aeho bujheeai.

ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ ॥ ੧੯ ॥
Moorakhai naal na lujheeai.19.

ਸਲੋਕੁ ਮ: ੧ ॥
Salok M: 1.

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥
Nanak phikai boliai tan man phikaa hoae.

ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ ॥
Phiko phikaa sadeeai phikae phikee soae.

ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਥੁਕਾ ਫਿਕੇ ਪਾਇ ॥
Phikaa dargaih saṭeeai muh thukaa phikae paae.

ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ ॥ ੧ ॥
Phikaa moorakh aakheeai paaṇaa lahai sajaae.1.

O Nanak! Such faces shine bright in True Lord's Court.2.

Pauṛee.

Every being claims possession of worldly objects. It is hard to filter out those who do not.

One has to reap the fruits of his deeds.

When we are not to stay in this world forever then why do we fall victims to ego and suffer?

The only thing that we learn from the alphabet is not to abuse anyone;

And not to quarrel with a mad person.19.

Salok of the first Guru.

O Nanak! If the human utters harsh words, his body and mind become coarse too.

The one who speaks harshly is remembered for his sharp tongue.

Such a person is dismissed from Lord's shrine and spitted on the face.

A brusque person is considered insane and punished with a beating of the shoes.1.

ਮਃ ੧ ॥
M: 1.

ਅੰਦਰਹੁ ਝੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥
Androh jhooṭhae paij baahar duneeaa andar phail.

ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥
Aṭhsaṭh teerath jae naavaeh utrai naahee mail.

ਜਿਨ੍ ਪਟੁ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦੜੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ ॥
Jin paṭ andar baahar gudaṛ tae bhalae sansaar.

ਤਿਨ੍ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਨੇ ਵੀਚਾਰਿ ॥
Tin naeh lagaa Rab saetee daekhanae veechaar.

ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥
Rang hasaih rang rovaih chup bhee kar jaahae.

ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥
Parvaah naahee kisai kaeree baajh sachae naah.

ਦਰਿ ਵਾਟ ਉਪਰਿ ਖਰਚੁ ਮੰਗਾ ਜਥੈ ਦੇਇ ਤ ਖਾਹਿ ॥
Dar vaaṭ upar kharch mangaa jabai dae ta khaahae.

ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮ੍ਾ ਮੇਲੁ ॥
Deebaan aeko kalam aekaa hamaa tumaa mael.

ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ ॥ ੨ ॥
Dar laye laekhaa peeṛ chhuṭai Nanakaa jio tael.2.

ਪਉੜੀ ॥
Pauṛee.

ਆਪੇ ਹੀ ਕਰਣਾ ਕੀਓ ਕਲ ਆਪੇ ਹੀ ਤੈ ਧਾਰੀਐ ॥
Aapae hee karṇaa keeo kal aapae hee tai dhaaree-ai.

Composition of First Guru.

People who are liars but enjoy respect in the world;

They may bath at the sixty eight pilgrimages but the filth of their mind is never lost.

Those who are (polite) soft as silk within but are (harsh) coarse as rags outside, are the kind ones.

They are attached to God and always immersed in thought of obtaining a glimpse of His.

They cry and laugh and are sometimes quiet in His love.

They are never dependent on anyone other than the True Lord.

The ones on this path of life ask for the diet of His Name at His door, and eat when He gives:

O Nanak! He himself is the judge as well as the account keeper. All good and bad beings congregate at His door.

God asks for an account of deeds from them and crushes the sinners like sesame seeds.2.

Pauree.

You yourself have created the creation and sprinkled life into it.

ਦੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਧਰਿ ਕਚੀ ਪਕੀ ਸਾਰੀਐ॥
Daekhaih keetaa aapaṇaa dhar kachee pakee saareeai.

ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ॥
Jo aayaa so chalsee sabh koee aaee vaareeai.

ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਹਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ॥
Jis kae jee praaṇ haih kio Saahib manoh visaareeai.

ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ॥ ੨੦॥
Aapaṇ hathee aapaṇaa aapae hee kaaj savaareeai.20.

ਸਲੋਕੁ ਮਹਲਾ ੨॥
Salok Maihlaa 2.

ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ॥
Aeh kinaehee aaskee doojai lagai jaae.

ਨਾਨਕ ਆਸਕੁ ਕਾਂਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ॥
Nanak aasak kaaṇdheeai sad hee rahai samaae.

ਚੰਗੈ ਚੰਗਾ ਕਰਿ ਮੰਨੇ ਮੰਦੈ ਮੰਦਾ ਹੋਇ॥
Changai changaa kar mannae mandai mandaa hoae.

ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਰਤੈ ਸੋਇ॥ ੧॥
Aasak aeh na aakheeai jae laekhai vartai soae.1.

ਮਹਲਾ ੨॥
Maihlaa 2.

ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ॥
Salaam jabaab dovai karae muṇdhoh ghuthaa jaae.

ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ॥ ੨॥
Nanak dovai kooṛeeaa thaae na kaaee paae.2.

After creating the good and bad beings You are Yourself looking after the ones You have created.

The one who has arrived departs as per his turn.

The one whose gifts this life and breaths are, he should be never forgotten in the mind.

One has to accomplish his tasks with his own hands.20.

Salok of Second Guru.

If a person falls in love with someone other than God then that is not true love.

O Nanak! Only the one who is ever absorbed in the thoughts of his beloved is a true lover.

If he is still labelling the events as good and bad;

Such a person is not a true lover as he is still busy keeping accounts of how much happiness and grief he is undergoing.1.

Second Guru.

The one who bows his head to God but yet questions His Will, he is diverted from the path of unconditioned acceptance of His Will.

Bowing the head and refuting His will are both lies, neither of them is acceptable in His Court.2.

ਪਉੜੀ ॥
Pauṛee.

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮ੍ਹਾਲੀਐ ॥
Jit saeviai sukh paaeeai so Saahib sadaa samaaleeai.

ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥
Jit keetaa paaeeai aapaṇaa saa ghaal buree kio ghaaleeai.

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥
Mandaa mool na keechaee dae lammee nadar nihaaleeai.

ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥
Jio Saahib naal na haareeai taevaehaa paasaa ḍhaaleeai.

ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥ ੨੧ ॥
Kichh laahae upar ghaaleeai.21.

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥
Salok Maihlaa 2.

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥
Chaakar lagai chaakaree naalae gaarab vaad.

ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥
Galaa karae ghaṇaereeaa Khasam na paae saad.

ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥
Aap gavaae saevaa karae taa kichh paae maan.

ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ ॥ ੧ ॥
Nanak jis no lagaa tis milai lagaa so parvaan.1.

ਮਹਲਾ ੨ ॥
Maihlaa 2.

Pauṛee.

The One, by chanting whose Name happiness is achieved, one should always remember Him.

When one has to reap the fruits of his deeds, one should not indulge in non virtuous tasks.

We should never perform a sinful activity and must think deeply the consequences of an activity before going through with it.

One should do such tasks that prevent from weakening the bond of love with God.

One should be involved in such a profitable activity.21.

Salok of Second Guru.

If a servant serves his Master and exhibits ego at the same time;

If he talks in such a manner he cannot obtain the pleasure of his master.

Only when man forgets himself and serves the master does he earn respect.

O Nanak! He then meets his master in whose service he is occupied all the time.1.

Composition of Second Guru.

ਜੋ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥
Jo jee hoae so ugvai muh kaa kahiaa vaao.

ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥ ੨ ॥
Beejae bikh mangai ammrit vaekhoh aeh niaao.2.

ਮਹਲਾ ੨ ॥
Maihlaa 2.

ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਕਦੇ ਨ ਆਵੈ ਰਾਸਿ ॥
Naal iaaṇae dostee kadae na aavai raas.

ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ ॥
Jaehaa jaaṇai taeho vartai vaekhoh ko nirjaas.

ਵਸਤੂ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ ॥
Vastoo andar vast samaavai doojee hovai paas.

ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥
Saahib saetee hukam na chalai kahee baṇai ardaas.

ਕੂੜਿ ਕਮਾਣੈ ਕੂੜੋ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ ॥ ੩ ॥
Kooṛ kamaaṇai kooṛo hovai Nanak siphat vigaas.3.

ਮਹਲਾ ੨ ॥
Maihlaa 2.

ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਵਡਾਰੂ ਸਿਉ ਨੇਹੁ ॥
Naal iaaṇae dostee vaḍaaroo sio naeh.

ਪਾਣੀ ਅੰਦਰਿ ਲੀਕ ਜਿਉ ਤਿਸ ਦਾ ਥਾਉ ਨ ਥੇਹੁ ॥ ੪ ॥
Paaṇee andar leek jio tis daa thaao na thaeh.4.

ਮਹਲਾ ੨ ॥
Maihlaa 2.

What is in one's heart is what is expressed, merely saying from the mouth is futile.

It is strange that man sows poison but wants to reap nectar.2.

Composition of Second Guru.

Anyone may test but friendship with an unknown is never fruitful.

Because his behaviour is subject to his wisdom (similarly one never benefits by befriending his mind because mind, due to its limited wisdom, moves one towards vices).
An object can be filled with another only if the previous object is taken out to create space (similarly to enjoin the mind with God, it is essential to change its previous behaviour).
Ordering your master does not seem to be fruitful, request seems to be more effective with him.

O Nanak! If you try to deceive, you will be deceived yourself.
Bliss can be achieved only by singing Lord's praises.3.

Composition of Second Guru.

Friendship with a stranger or love with a person of higher status;

Is just like a line drawn in water which has no real existence.4.

Composition of Second Guru.

ਹੋਇ ਇਆਣਾ ਕਰੇ ਕੰਮੁ ਆਣਿ ਨ ਸਕੈ ਰਾਸਿ॥
Hoae iaaṇaa karae kamm aaṇ na sakai raas.

ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸਿ॥ ੫॥
Jae ik adh changee karae doojee bhee vaeraas.5.

ਪਉੜੀ॥
Pauṛee.

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਇ॥
Chaakar lagai chaakaree jae chalai Khasmai bhaae.

ਹੁਰਮਤਿ ਤਿਸ ਨੋ ਅਗਲੀ ਓਹੁ ਵਜਹੁ ਭਿ ਦੂਣਾ ਖਾਇ॥
Hurmat tis no aglee oh vajoh bhae dooṇaa khaae.

ਖਸਮੈ ਕਰੇ ਬਰਾਬਰੀ ਫਿਰਿ ਗੈਰਤਿ ਅੰਦਰਿ ਪਾਇ॥
Khasmai karae baraabree phir gairat andar paae.

ਵਜਹੁ ਗਵਾਏ ਅਗਲਾ ਮੁਹੇ ਮੁਹਿ ਪਾਣਾ ਖਾਇ॥
Vajoh gavaae aglaa muhae muh paaṇaa khaae.

ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ॥
Jis daa ditaa khaavṇaa tis kaheeai saabaas.

ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ॥ ੨੨॥
Nanak hukam na chalaee naal Khasam chalai ardaas.22.

ਸਲੋਕੁ ਮਹਲਾ ੨॥
Salok Maihlaa 2.

ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ॥
Aeh kinaehee daat aapas tae jo paaeeai.

ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ॥ ੧॥
Nanak saa karmaat Saahib tuṭhai jo milai.1.

If a naive person begins a task he cannot take it to completion.

Even if he accomplishes a little bit, he will spoil some other task.5.

Stanza.

If a servant works according to the master's will only then should it be considered that he's doing his duty.

If he does so he not only earns respect but also doubles the salary from his master.

But if the servant tries to be equal to his master, he is ashamed within his mind.

He loses his present salary and receives beatings on his face.

The one by Whose Grace we eat, we must sing His praises.

You cannot order your master. Prayer is the appropriate means to communicate with Him.22.

Salok of Second Guru.

If we say that we have earned something out of our own hard work, it cannot be called the Grace of God.

O Nanak! Grace is what is obtained with master's pleasure.1.

ਮਹਲਾ ੨ ॥
Maihlaa 2.

ਏਹ ਕਿਨੇਹੀ ਚਾਕਰੀ ਜਿਤੁ ਭਉ ਖਸਮ ਨ ਜਾਇ ॥
Aeh kinaehee chaakaree jit bhau Khasam na jaae.

ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਜਿ ਸੇਤੀ ਖਸਮ ਸਮਾਇ ॥ ੨ ॥
Nanak saevak kaaḏheeai jae saetee Khasam samaae.2.

ਪਉੜੀ ॥
Pauṛee.

ਨਾਨਕ ਅੰਤ ਨ ਜਾਪਨੀ ਹਰਿ ਤਾ ਕੇ ਪਾਰਾਵਾਰ ॥
Nanak ant na jaapanee Har taa kae paaraavaar.

ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਫਿਰਿ ਆਪਿ ਕਰਾਏ ਮਾਰ ॥
Aap karaae saakhatee phir aap karaae maar.

ਇਕਨ੍ਹਾ ਗਲੀ ਜੰਜੀਰੀਆ ਇਕਿ ਤੁਰੀ ਚੜਹਿ ਬਿਸੀਆਰ ॥
Iknaa galee janjeereeaa ik turee chaṛaih biseeaar.

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥
Aap karaae karae aap hau kai sio karee pukaar.

ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਫਿਰਿ ਤਿਸ ਹੀ ਕਰਣੀ ਸਾਰ ॥ ੨੩ ॥
Nanak karṇaa jin keeaa phir tis hee karṇee saar.23.

ਸਲੋਕੁ ਮਃ ੧ ॥
Salok M:1.

ਆਪੇ ਭਾਂਡੇ ਸਾਜਿਅਨੁ ਆਪੇ ਪੂਰਣੁ ਦੇਇ ॥
Aapae bhaanḏae saajian aapae pooraṇ dae.

ਇਕਨ੍ਹੀ ਦੁਧੁ ਸਮਾਈਐ ਇਕਿ ਚੁਲ੍ਹੈ ਰਹਨ੍ਹਿ ਚੜੇ ॥
Iknee dudh samaaeeai ik chulhai raihainh chaṛae.

Composition of Second Guru.

Service which does not rid the servant of master's fear is of no good.

O Nanak! A true servant is the one who becomes one with his master.2.

Pauṛee.

O Nanak! One cannot estimate Lord's extent on any side.

He creates the beings Himself and then destroys.

Some beings suffer with chains around their neck (living as captives) while others enjoy luxurious horse rides.

Lord is the real doer. Who else can I plead with?

O Nanak! The One Who has created the creation is also sustaining it.23.

Salok of the first Guru.

Lord has designed the vessels of human body and what all He fills them up with.

Some vessels lie comfortably filled with milk while others are burnt continuously on the stove.

ਇਕਿ ਨਿਹਾਲੀ ਪੈ ਸਵਨ੍ਹਿ ਇਕਿ ਉਪਰਿ ਰਹਨਿ ਖੜੇ॥
Ik nihaalee pai savanh ik upar raihain kharae.

ਤਿਨ੍ਹਾ ਸਵਾਰੇ ਨਾਨਕਾ ਜਿਨ੍ ਕਉ ਨਦਰਿ ਕਰੇ॥ ੧॥
Tinhaa savaarae Nanakaa jinh kau nadar karae.1.

ਮਹਲਾ ੨॥
Maihlaa 2.

ਆਪੇ ਸਾਜੇ ਕਰੇ ਆਪਿ ਜਾਈ ਭਿ ਰਖੈ ਆਪਿ॥
Aapae saajae karae aap jaaee bhae rakhai aap.

ਤਿਸੁ ਵਿਚਿ ਜੰਤ ਉਪਾਇ ਕੈ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ॥
Tis vich jant upaae kai daekhai thaap uthaap.

ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ॥ ੨॥
Kis no kaheeai Nanakaa sabh kichh aapae aap.2.

ਪਉੜੀ॥
Pauṛee.

ਵਡੇ ਕੀਆ ਵਡਿਆਈਆ ਕਿਛੁ ਕਹਣਾ ਕਹਣੁ ਨ ਜਾਇ॥
Vaḍae keeaa vaḍiaaeeaa kichh kaihṇaa kaihaiṇ na jaae.

ਸੋ ਕਰਤਾ ਕਾਦਰ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ॥
So Kartaa Kaḍar Kareem dae jeeaa rijak sambaahae.

ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੋਡੀ ਤਿੰਨੈ ਪਾਇ॥
Saaee kaar kamaavaṇee dhur chhoḍee tinnai paae.

ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥
Nanak aekee baaharee hor doojee naahee jaae.

ਸੋ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ॥ ੨੪॥ ੧॥ ਸੁਧੁ॥
So karae jae tisai rajaae.24.1.Sudh.

Some lucky ones sleep contented on soft foams while others have to stand and watch in their proximity.

O Nanak! Ones who He blesses with His Grace are forever improved.1.

Composition of Second Guru.

Lord creates the cosmos, decorates it and looks after it, all by Himself.

He creates the beings to watch them and then destroy them.

O Nanak! There is no one else who you may plead with. He is the only one capable of everything.2.

Pauṛee.

Anything related to the praise of the Lord cannot be said.

He Himself is the Creator, the owner of nature, the Benefactor and provider of all means to the beings.

The beings do the tasks as ordained by the Lord in their destiny.

O Nanak! Other than the Lord there is no other support for the beings.

As He Wills, He does.24.1.



ਸਲੋਕ ਮਹਲਾ ੯ ॥

SALOK MAIHLAA 9.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik-Oankaar Sat-Gur Prasaad.

ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ ਜਨਮੁ ਅਕਾਰਥ ਕੀਨੁ ॥
Gun Gobind gaayo nahee janam akaarath keen.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ ਮੀਨੁ ॥ ੧ ॥
Kauh Nanak Har bhaj manaa
jaih bidh jal kau meen.1.

ਬਿਖਿਅਨ ਸਿਉ ਕਾਹੇ ਰਚਿਓ ਨਿਮਖ ਨ ਹੋਹਿ ਉਦਾਸੁ ॥
Bikhian sio kaahae rachio nimakh na hohae udaas.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸ ॥ ੨ ॥
Kauh Nanak bhaj Har manaa
parai na jam kee phaas.2.

ਤਰਨਾਪੋ ਇਉ ਹੀ ਗਇਓ ਲੀਓ ਜਰਾ ਤਨੁ ਜੀਤਿ ॥
Tarnaapo io hee gayo leeo jaraa tan jeet.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਅਉਧ ਜਾਤੁ ਹੈ ਬੀਤਿ ॥ ੩ ॥
Kauh Nanak bhaj Har manaa audh jaat hai beet.3.

ਬਿਰਧਿ ਭਇਓ ਸੂਝੈ ਨਹੀ ਕਾਲੁ ਪਹੂਚਿਓ ਆਨਿ ॥
Biradh bhayo soojhai nahee kaal pahoochio aan.

ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਕਿਉ ਨ ਭਜੈ ਭਗਵਾਨੁ ॥ ੪ ॥
Kauh Nanak nar baavarae kio na bhajai Bhagvaan.4.

ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਸਗਲ ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ ॥
Dhan daara sampat sagal jin apnee kar maan.

If you haven't sung the praises of Lord you have wasted your human birth.

Says Nanak: O Mind! Chant devotional songs and make God the support of your life, just as the fish makes water its support.1.

O Brother! Why are you so absorbed in vices?
Not even for a second do you turn your face away from them.

Says Nanak: O Mind! Indulge in devotional singing of the Divine as a fruit of which the death angel's trap does not fall on your neck.2.

O Brother! The youth was wasted in ignorance.
Old age has conquered your body.

Says Nanak: O Mind! Indulge in devotional singing of the Divine. Life is running away.3.

You have grown old.
But still you haven't realised that death is staring at your door.

Says Nanak: O Foolish Person! Why don't you indulge in devotional singing?4.

Wealth, woman, all property,
Do not consider it as your own.

ਇਨ ਮੈ ਕਛੁ ਸੰਗੀ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ ॥ ੫ ॥
In mai kachh sangee nahee Nanak saachee jaan.5.

ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਹਰਿ ਅਨਾਥ ਕੇ ਨਾਥ ॥
Patit udhaaran bhai haran har anaath kae naath.

ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ ਸਦਾ ਬਸਤੁ ਤੁਮ ਸਾਥਿ ॥ ੬ ॥
Kauh Nanak tih jaaneeai sadaa basat Tum saath.6.

ਤਨੁ ਧਨੁ ਜਿਹ ਤੋ ਕਉ ਦੀਓ ਤਾਂ ਸਿਉ ਨੇਹੁ ਨ ਕੀਨ ॥
Tan dhan jaih to kau deeo taan sio naeh na keen.

ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਅਬ ਕਿਉ ਡੋਲਤ ਦੀਨ ॥ ੭ ॥
Kauh Nanak nar baavrae ab kio ḍolat deen.7.

ਤਨੁ ਧਨੁ ਸੰਪੈ ਸੁਖ ਦੀਓ ਅਰੁ ਜਿਹ ਨੀਕੇ ਧਾਮ ॥
Tan dhan sampai deeo ar jaih neekae dhaam.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸਿਮਰਤ ਕਾਹਿ ਨ ਰਾਮੁ ॥ ੮ ॥
Kauh Nanak sun rae manaa simrat kaahae na Raam.8.

ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰ ਨਾਹਿਨ ਕੋਇ ॥
Sabh sukh daataa Raam hai doosar naahin koae.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਤਿਹ ਸਿਮਰਤ ਗਤਿ ਹੋਇ ॥ ੯ ॥
Kauh Nanak sun rae manaa tih simrat gat hoae.9.

ਜਿਹ ਸਿਮਰਤ ਗਤਿ ਪਾਈਐ ਤਿਹ ਭਜੁ ਰੇ ਤੈ ਮੀਤ ॥
Jaih simrat gat paaeeai taih bhaj rae tai meet.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ ॥ ੧੦ ॥
Kauh Nanak sun rae manaa audh ghaṭat hai neet.10.

Not even one of them can become your companion.
Accept this is as truth.5.

Lord is the saviour of the sinful from vices, liberator from fear and master of the destitute.

Says Nanak: The Lord should be understood as ever residing by your side.6.

The Lord Who has given you body and wealth,
You have not loved Him.

Says Nanak: O Crazy person! Why are you now perplexed and worried?7.

The Lord Who bestowed upon you the body, wealth, property, pleasures and the beautiful abodes.

Says Nanak: O Mind! Why don't you contemplate the Divine?8.

Lord is the bestower of all happiness.
No one else has such capability.

Says Nanak : Listen O Mind! By chanting the Name Divine is an elevated spiritual state achieved.9.

The one, by contemplating Whom is attained an elevated state of soul, O Friend! Sing devotionally for Him.

Says Nanak : Listen O Mind! Your life is passing and thus decreasing continuously (so do not give away Divine contemplation).10.

ਪਾਂਚ ਤਤ ਕੋ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥
Paanch tat ko tan rachio jaanoh chatur sujaan.

ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ ਤਾਹਿ ਮੈ ਮਾਨੁ ॥ ੧੧ ॥
Jaih tae upjio Nanakaa leen taahae mai maan. 11.

ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥
Ghaṭ ghaṭ mai Har joo basai santan kahio pukaar.

ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ ਮਨਾ ਭਉ ਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ ॥ ੧੨ ॥
Kauh Nanak taih bhaj manaa bhau nidh utraih paar.12.

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥
Sukh dukh jaih parsai nahee lobh moh abhimaan.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨ ॥ ੧੩ ॥
Kauh Nanak sun rae manaa so moorat Bhagvaan.13.

ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ ॥
Ustat nindiaa naahae jaih kanchan loh samaan.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥ ੧੪ ॥
Kauh Nanak sun rae manaa mukt taahae tai jaan.14.

ਹਰਖ ਸੋਗੁ ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨਿ ॥
Harakh sog jaa kai nahee bairee meet samaan.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥ ੧੫ ॥
Kauh Nanak sun rae manaa mukt taahae tai jaan.15.

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥
Bhai kaahoo kau daet naih naih bhai maanat aan.

O Clever Person! Your body has been created out of five elements- mind, air, water, fire and sky.

O Nanak! Believe it that the elements that the body is made of, it will eventually dismantle into them.11.

Lord dwells in each and every body,
Is what the saints have proclaimed at the top of their voice.

Indulge in devotional singing of the Divine,
With the Grace of which shall you cross the worldly ocean.12.

The one, whose mind sorrow and joy cannot affect;
Greed, attachment and ego cannot influence;

Says Nanak: Listen O Mind! He is an image of God.13.

Appreciation or ridicule cannot disturb whose mind;
The one for whom gold and iron are alike;

Says Nanak: Listen O Mind! He has attained liberation from attachment.14.

The one whose heart happiness or grief do not succumb;
The one whom the enemy and friend seem alike;

Says Nanak: Listen O Mind! Accept it as a fact that he is liberated from Maya.15.

The one who does not try to scare others.
Nor is who afraid of anyone.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥ ੧੬ ॥
Kauh Nanak sun rae manaa giaanee taahae bakhaan.16.

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥
Jaih bikhiaa saglee tajee leeo bhaekh bairaag.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥ ੧੭ ॥
Kauh Nanak sun rae manaa taih nar maathai bhaag.17.

ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ॥
Jaih maayaa mamtaa tajee sabh tae bhayo udaas.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥ ੧੮ ॥
Kauh Nanak sun rae manaa taih ghaṭ brahm nivaas.18.

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ ॥
Jaih praanee haumai tajee kartaa Raam pachhaan.

ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੁ ॥ ੧੯ ॥
Kauh Nanak vauh mukt nar aeh man saachee maan.19.

ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ ਮੈ ਹਰਿ ਕੋ ਨਾਮੁ ॥
Bhai naasan durmat haran kal mai Har ko Naam.

ਨਿਸਿ ਦਿਨੁ ਜੋ ਨਾਨਕ ਭਜੈ ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥ ੨੦ ॥
Nis din jo Nanak bhajai safal hoh taih kaam.20.

ਜਿਹਬਾ ਗੁਨ ਗੋਬਿੰਦ ਭਜਹੁ ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮੁ ॥
Jiahbaa gun Gobind bhajoh karan sunoh Har Naam.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਪਰਹਿ ਨ ਜਮ ਕੈ ਧਾਮ ॥ ੨੧ ॥
Kauh Nanak sun rae manaa paraih na jam kai dhaam.

Says Nanak: Listen O Mind! He is the one who understands spiritual life.16.

The one who has given up Mammon in all its forms;
Is the one who has acquired real garb of reclusion.

Says Nanak: Listen O Mind! Recognise that he has the luck shining on his forehead.17.

The one who has given off the allurement for mammon;
And has turned away from all vices;

Says Nanak: Listen O Mind! Lord dwells in his heart.18.

The one who has given up ego;
And developed deep intimacy with the Creator Lord;

Says Nanak: That person is liberated;
Accept this as a true fact.19.

The eliminator of fear and polluted thinking,
In this world full of tensions is the Name Divine.

The one who chants Lord's Name day and night,
All his tasks reach completion.20.

With your tongue chant the qualities of Divine;
With your ears hearken the Name Divine.

Says Nanak: Listen O Mind! Those who chant Lord's Name are not caught by death angels.21.

ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ॥
Jo praanee mamtaa tajai lobh moh ahankaar.

ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ ਲੇਤ ਉਧਾਰ॥ ੨੨॥
Kauh Nanak aapan tarai auran laet udhaar.22.

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ॥
Jio supnaa ar paekhnaa aisae jag kau jaan.

ਇਨ ਮੈ ਕਛੁ ਸਾਚੋ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ॥ ੨੩॥
In mai kachh saacho nahee Nanak bin Bhagwaan.23.

ਨਿਸਿ ਦਿਨੁ ਮਾਇਆ ਕਾਰਨੇ ਪ੍ਰਾਨੀ ਡੋਲਤ ਨੀਤ॥
Nis din maayaa kaarnae praanee ḍolat neet.

ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ॥ ੨੪॥
Koṭan mai Nanak ko-oo Naaraaen jaih cheet.24.

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ॥
Jaise jal tae budbudaa upjai binsai neet.

ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ॥ ੨੫॥
Jag rachna taisae rachee kauh Nanak sun meet.25.

ਪ੍ਰਾਨੀ ਕਛੂ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ॥
Praanee kachhoo na chaetaee mad maya kai andh.

ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ॥ ੨੬॥
Kauh Nanak bin Har bhajan parat taahae jam phandh.

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ॥
Jau sukh kau chaahai sadaa saran Ram kee laeh.

The one who gives up the attachment to Mammon from within and to greed, desire and ego;

He crosses the worldly ocean and helps others too, by saving them from vices.22.

Just as we see various scenes and objects in a dream,
so should we consider the world to be.

There is nothing that is permanent in it,
except God's Name.23.

The being wanders day and night to collect worldly objects.

There is only one in crores who has Lord's rememberance in his heart.24.

Just as a bubble in water rises and bursts regularly.

Says Nanak: Listen O Friend! In the same way has the Lord created the world (to be destructed and be reborn).25.

The being does not think anything,
When benumbed by the intoxication of Mammon.

Says Nanak: Without devotional singing of the Lord,
Such a person is strangulated by the death angels.26.

The one who aims to obtain the peace of soul,
He must seek Divine shelter.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥ ੨੭ ॥
Kauh Nanak sun rae manaa durlabh maanukh daeh.27.

ਮਾਇਆ ਕਾਰਨਿ ਧਾਵਹੀ ਮੂਰਖ ਲੋਗ ਅਜਾਨ ॥
Maayaa kaaran dhaavahee moorakh log ajaan.

ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਨ ॥ ੨੮ ॥
Kauh Nanak bin Har bhajan birthaa janam siraan.28.

ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ ਦਿਨੁ ਭਜੈ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ ॥
Jo praanee nis din bhajai roop Ram taih jaan.

ਹਰਿ ਜਨ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥ ੨੯ ॥
Har jan Har antar nahee Nanak saachee maan.29.

ਮਨੁ ਮਾਇਆ ਮੈ ਫਧਿ ਰਹਿਓ ਬਿਸਰਿਓ ਗੋਬਿੰਦ ਨਾਮੁ ॥
Man maayaa mai phadh rahio bisrio Gobind Naam.

ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੀਵਨ ਕਉਨੇ ਕਾਮ ॥ ੩੦ ॥
Kauh Nanak bin Har bhajan jeevan kaunae kaam.30.

ਪ੍ਰਾਨੀ ਰਾਮੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥
Praanee Raam na chaetaee mad maayaa kai andh.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥ ੩੧ ॥
Kauh Nanak Har bhajan bin parat taahae jam phandh.31.

ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥
Sukh mai bauh sangee bhae dukh mai sang na koae.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥ ੩੨ ॥
Kauh Nanak Har bhaj manaa ant sahaaee hoae.32.

O Man! You wander in various births.
But still cannot escape the fear of death angels.

Says Nanak: Listen O Mind! Indulge in devotion of the Divine. You will thus dwell in the fearless Lord.33.

I have made various efforts,
But the ego does not subside in the mind.

The mind is stuck to vicious thinking;
Save me O Lord!34.

Childhood, youth and then old age,
Recognise these three stages of life.

Says Nanak: Without Lord's devotion,
All these stages are wasted.35.

What was to be done you did not do.
You were caught in the strangulation of greed.

All the life thus passed by;
Why do you cry now O blind!36.

The mind that is absorbed in mammon,
Cannot escape it on its own, O Friend!

Just as a portrait engraved on the wall,
Does not leave it and keeps stuck.37.
O Brother! Man yearns for something (other than Name Divine). But what he wills does not happen as something else does.

ਚਿਤਵਤ ਰਹਿਓ ਠਗਉਰ ਨਾਨਕ ਫਾਸੀ ਗਲਿ ਪਰੀ ॥ ੩੮ ॥
Chitvat rahio ṭhagaur Nanak phaasee gal paree.38.

ਜਤਨ ਬਹੁਤ ਸੁਖ ਕੇ ਕੀਏ ਦੁਖ ਕੋ ਕੀਓ ਨ ਕੋਇ ॥
Jatan bauhat sukh kae keeae dukh ko keeo na koae.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਹਰਿ ਭਾਵੈ ਸੋ ਹੋਇ ॥ ੩੯ ॥
Kauh Nanak sun rae manaa Har bhaavai so hoae.39.

ਜਗਤੁ ਭਿਖਾਰੀ ਫਿਰਤੁ ਹੈ ਸਭ ਕੋ ਦਾਤਾ ਰਾਮੁ ॥
Jagat bhikhaaree phirat hai sabh ko Daataa Raam.

ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ ਪੂਰਨ ਹੋਵਹਿ ਕਾਮ ॥ ੪੦ ॥
Kauh Nanak man simar taih pooran hovaih kaam.40.

ਝੂਠੈ ਮਾਨੁ ਕਹਾ ਕਰੈ ਜਗੁ ਸੁਪਨੇ ਜਿਉ ਜਾਨੁ ॥
Jhooṭhai maan kahaa karai jag supnae jio jaan.

ਇਨ ਮੈ ਕਛੁ ਤੇਰੋ ਨਹੀ ਨਾਨਕ ਕਹਿਓ ਬਖਾਨਿ ॥ ੪੧ ॥
In mai kachh taero nahee Nanak kahio bakhaan.41.

ਗਰਬੁ ਕਰਤੁ ਹੈ ਦੇਹ ਕੋ ਬਿਨਸੈ ਛਿਨ ਮੈ ਮੀਤ ॥
Garab karat.hai daeh ko binsai chhin mai meet.

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਰਿ ਜਸੁ ਕਹਿਓ ਨਾਨਕ ਤਿਹਿ ਜਗੁ ਜੀਤਿ ॥ ੪੨ ॥
Jaih praanee Har jas kahio Nanak taih jag jeet.42.

ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੋ ਸੋ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ ॥
Jaih ghaṭ simran Ram ko so nar muktaa jaan.

ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥ ੪੩ ॥
Taih nar Har antar nahee Nanak saachee maan.43.

He keeps thinking and planning deception,
When the strangulation of death angels tightens his throat.38.

One expends various efforts for happiness, but none for grief (which arrives automatically as per Lord's Will).

Says Nanak: Listen O Mind! Whatever the Lord pleases happens.39.

The entire world wanders like a beggar.
It forgets that God is the bestower.

Says Nanak: Always contemplate the Lord.
All your tasks would achieve completion.40.

O Mind! Why is the person proud of the temporary world?
Treat the world like a dream.

All the objects that you see, none belongs to you.
Says Nanak: I am telling you the truth.41.

The being is too proud of his body that it belongs to him,
But it is destroyed in an instant.

The one who has sung the Lord's glory,
O Nanak! He has conquered the world.42.

The one in whose heart dwells Divine contemplation,
Recognise him as the Liberated One.

There is no difference between him and God.
O Nanak! Accept this statement as a fact.43.

ਏਕ ਭਗਤਿ ਭਗਵਾਨ ਜਿਹ ਪ੍ਰਾਨੀ ਕੈ ਨਾਹਿ ਮਨਿ॥
Ek bhagat Bhagwaan jaih praanee kai naahae man.

ਜੈਸੇ ਸੂਕਰ ਸੁਆਨ ਨਾਨਕ ਮਾਨੋ ਤਾਹਿ ਤਨੁ॥ ੪੪॥
Jaisae sookar suaan Nanak maano taahae tan.44.

ਸੁਆਮੀ ਕੋ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ ਸੁਆਨ ਤਜਤ ਨਹੀ ਨਿਤ॥
Suaamee ko graih jio sadaa suaan tajat nahee nit.

ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਉ ਇਕ ਮਨਿ ਹੁਇ ਇਕ ਚਿਤਿ॥ ੪੫॥
Nanak aih bidh Har bhajau ik man huae ik chit.45.

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ॥
Teerath barat ar daan kar man mai dharai gumaan.

ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ॥ ੪੬॥
Nanak naihphal jaat taih jio kunchar isnaan.46.

ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਮਗੋ ਨੈਨ ਜੋਤਿ ਤੇ ਹੀਨ॥
Sir kampio pag ḍagmagae nain jot tae heen.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਭਈ ਤਊ ਨ ਹਰਿ ਰਸਿ ਲੀਨ॥ ੪੭॥
Kauh Nanak aih bidh bhaee taoo na Har ras leen.47.

ਨਿਜ ਕਰਿ ਦੇਖਿਓ ਜਗਤੁ ਮੈ ਕੋ ਕਾਹੂ ਕੋ ਨਾਹਿ॥
Nij kar daekhio jagat mai ko kaahoo ko naahae.

ਨਾਨਕ ਥਿਰੁ ਹਰਿ ਭਗਤਿ ਹੈ ਤਿਹ ਰਾਖੋ ਮਨ ਮਾਹਿ॥ ੪੮॥
Nanak thir Har bhagat hai taih raakho man maahae.48.

ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ॥
Jag rachnaa sabh jhooṭh hai jaan laih rae meet.

The one in whose mind exists no devotion for God;

O Nanak! Consider his body as that of a pig or dog.44.

Like a dog does not ever leave master's house;

O Nanak! Sing in Lord's adoration in such a way (always).
That your mind is concentrated and one tracked.45.

He visits the pilgrimages, observes fasts and gives away in charity, but is filled with vanity for doing all this.
O Nanak! All these karmas (action) are as futile as bathing of an elephant since it smears its body with mud immediately after.46.
The head begins to quiver, the feet shiver,
The eyes are bereft of vision.

O Nanak! Such is the condition of the body.
But still he is not absorbed in the taste of Divine Name.47.

I looked at the world as my own.
But here no one is anyone's own.

Everlasting is only Lord's devotion,
So keep it threaded to your mind.48.

The entire creation of this world is destructible;
Accept this as a fact O Friend!

ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨਾ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ॥ ੪੯॥
Kaih Nanak thir na rahai jio baaloo kee bheet.

ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ॥
Raam gayo Raavan gayo jaa kau bauh parvaar.

ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ॥ ੫੦॥
Kauh Nanak thir kachh nahee supnae jio sansaar.50.

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ॥
Chintaa taa kee keejeeai jo anhonee hoae.

ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੋ ਨਾਨਕ ਥਿਰੁ ਨਹੀ ਕੋਇ॥ ੫੧॥
Eh maarag sansaar ko Nanak thir nahee koae.51.

ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੋ ਆਜੁ ਕੈ ਕਾਲਿ॥
Jo upjio so binas hai paro aaj kai kaal.

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ॥ ੫੨॥
Nanak Har gun gaae lae chhaad़ sagal janjaal.52.

ਦੋਹਰਾ॥
Dohraa.

ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੂ ਨ ਹੋਤ ਉਪਾਇ॥
Bal chhuṭkio bandhan parae kachhoo na hot upaae.

ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜ ਜਿਉ ਹੋਹੁ ਸਹਾਇ॥ ੫੩॥
Kauh Nanak ab oṭ Har gaj jio hoh sahaae.53.

ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ॥
Bal hoaa bandhan chhuṭae sabh kichh hot upaae.

Nothing is to stay forever,
Just like a wall of sand.49.

Ram has gone and so has Ravan,
Who was known as the one with a large family.

No object is everlasting;
This world is just like a dream.50.

One should worry about something (like death),
Only if it is never bound to happen.

Such is the path of life,
That no being is to stay here forever.51.

Whatever has been created is destructible.
It must meets its end today or tomorrow.

O Nanak! Sing the praises of Lord,
After breaking up all strangulations of Mammon.52.

Couplet.

O Brother! The strangulations of Mammon consume all the strength. Then there remains no solution.
Says Nanak : At such a junction its only Your support now.
Just as you helped the elephant (saving it from the leopard), help me too.53.
The strength arises and broken are all strangulations.
A solution is discovered to every problem.

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ॥ ੫੪॥
Nanak sabh kichh tumrai haath mai tum hee hot sahaae.54.

ਸੰਗ ਸਖਾ ਸਭਿ ਤਜਿ ਗਏ ਕੋਊ ਨ ਨਿਬਹਿਓ ਸਾਥਿ॥
Sang sakhaa sabh taj gaye ko-oo na nib-hio saath.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪਤਿ ਮੈ ਟੇਕ ਏਕ ਰਘੁਨਾਥ॥ ੫੫॥
Kauh Nanak aeh bipat mai ṭaek aek Raghunaath.55.

ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ॥
Naam rahio saadhoo rahio rahio Gur Gobind.

ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤੁ॥ ੫੬॥
Kauh Nanak aeh jagat mai kin japio gur mant.56.

ਰਾਮ ਨਾਮੁ ਉਰ ਮੈ ਗਹਿਓ ਜਾ ਕੈ ਸਮ ਨਹੀ ਕੋਇ॥
Raam naam ur mai gahio jaa kai sam nahee koae.

ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ ਦਰਸੁ ਤੁਹਾਰੋ ਹੋਇ॥ ੫੭॥ ੧॥
Jaih simrat sankaṭ miṭai daras tuhaaro hoae.57.1.

Says Nanak : O Lord! Everything is in Your hands.
Only You could be of any help.54.

When all companions have left;
When no body can walk along;

O Nanak! In such a crisis Lord is the only support.55.

With them remains the Divine Name, the Guru (in Form of word), and the Lord.

O Nanak! Such is the fate of those who have established the Divine Name and His instructions within.56.

The one who has established Your Name in his heart,
The equal of which exists nothing;

By chanting of which all grief and ailments disappear;
That person catches a glimpse of Yours.57.1.